

A Religious Controversy

Between a Husband
And His Wife



By Chas. E. Orr

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BY CHAS. E. ORR
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GOSPEL TRUMPET COMPANY, Anderson, Indiana.

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PREFACE

This Controversy is a supposed conversation, and is written for the purpose of more vividly explaining the doctrines of truth and to meet the many objections by those who oppose. It was written for and published in *The Gospel Trumpet*. Many have expressed themselves as being much interested in reading it and edified by it and have requested it published in book form. Had the author supposed it was destined to assume such form he would have made it more extensive. However, that may not have been for the best. He to whom I have often prayed to always direct my pen has doubtless had his way and his way is best.

I earnestly pray that the gracious Lord may be pleased to bless this little booklet to the help of many souls. To every reader I extend my fraternal love, good will and kindly greetings, with a hope of meeting you in heaven.

Chas. E. Orr.

Federalsburg, Md., Oct. 11, 1910.

PREFACE

This Controversy is a necessary consequence of the
opinion for the purpose of more fully explaining the
doctrines of truth and to meet the great objection of
those who oppose it was written for my publisher in
the Gospel Magazine. Many have read and thought
as being much interested in it and it was edited by it
and have requested it published in book form. I have
therefore supposed it was desirable to publish it in book form
and have made it more extensive. It is now
may appear here for the first time. It is now I have
been pleased to always think my book has been published in
his way and his way is best.

I earnestly pray that the readers of this book may be
pleased to read this little book to the light of truth.
And I earnestly pray that the readers of this book may be
well and truly converted with a heart of sincerity
in Jesus.

Philadelphia, Dec. 11, 1810.

A Religious Controversy

Between a Husband
And His Wife

CONVERSATION I.



R. WISEMAN.—Well I never read such a paper. What will people get to teaching anyhow? Say, wife, have you read any in this paper?

Mrs. Wiseman.—What paper is it, husband?

Mr. W.—It is called *The Gospel Trumpet*. I never saw such reading, where did you get this paper?

Mrs. W.—I have been reading it, husband, for the past four or five weeks. I see they have what they call a ten-cent offer. They send the paper to any address ten weeks for ten cents. I think Cousin Jane is having it sent to us. You remember when she was here last summer she was talking to us about *The Gospel Trumpet* and the saints.

Mr. W.—Yes, there it is again—saints! Whoever heard of such a thing as a saint on earth? The saints are all in heaven. The Bible says, “We will be crowned saints in glory.”

Mrs. W.—I do not remember reading any such thing in the Bible, husband. I think you read that in our Hymnal. The Bible talks about saints.

Mr. W.—I know the Bible says something about the saints, but it was those who had gone to heaven. It does not talk about saints on earth.

Mrs. W.—I think it talks about saints here on earth. Let me get my Bible and see. Here Paul in writing his

Ephesian epistle begins like this—"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus." There were saints then at Ephesus. In his second letter to the Corinthians, he says, "With all the saints which are in Achaia."

Mr. W.—Well, I have belonged to the church nearly twoscore years and have heard our best and wisest preachers and I never heard them telling about saints. I do not expect a paper like this to teach me anything. I knew what it was to be a Christian long before this paper was published.

Mrs. W.—It is not the paper only that talks of saints but the Bible also calls Christians saints, and I believe we should take what the Bible says. Cousin Jane says there are a great many saints out where she lives.

Mr. W.—Well, I do hope they will not come East. I should not want to see so strange a thing as a saint. Say, how long have you been reading this paper?

Mrs. W.—I have been reading it ever since it has been coming, which is four weeks, I think, and I must say it is the best paper I ever read. I read every word in it. I want you to subscribe for a year when the ten weeks are out.

Mr. W.—Subscribe for a year! I'll not have it in my house. I am not going to have my children read such nonsense. Let me read you a few words here—"On the fifteenth of last September I was thrown from a hack, striking on my head and right shoulder, fracturing the latter. I was placed in circumstances where it seemed a necessity to continue my work, which the Lord enabled me to do, never laying off a day." Here is one who says he has been healed of paralysis and another of a tumor, and of sore eyes, etc. Did you ever hear such nonsense? You know there is no better educated man or preacher than our presiding elder, and I have heard him say that the days of miracles are passed.

Mrs. W.—I like our presiding elder very much, but let me say, since I have been reading this paper I feel more like looking to God and the Bible than I do to man. Now where does the Bible say the day of miracles are passed?

Mr. W.—Well, our preachers go to college and study these things and they know more than you and I, and I dare say they know more than those people who publish this paper.

Mrs. W.—But the Bible says the wisdom of this world is foolishness with God. It is not many wise men after the flesh that God has called but he has chosen the weak things of the world to confound the mighty.

Mr. W.—Well, I am going to believe what our presiding elder says and not believe every new thing that comes along.

Mrs. W.—But it is no new thing, husband. This is not the work of man I am reading you. It is the Bible. Which are you going to take, the Bible or man?

Mr. W.—I think our church and our preachers are good enough. I have lived by them forty years and I am not going to be turned aside in my old days.

Mrs. W.—I think we ought to believe the Bible. Man might be mistaken, even the very wisest, but the Bible makes no mistakes. I think we never get too old to learn.

Mr. W.—I see you mean this last remark for me. Well, I am too old for such a paper as this to teach me anything.

Mrs. W.—But I want to read you what the Bible says about healing. I will read you from Mark—"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly

thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Now, husband, the Bible says that these signs shall follow them that believe. The great trouble today in our church is that they do not believe. Cousin Jane sent me a book called "Divine Healing of Soul and Body," and in it I read of many who have been healed of different diseases.

Mr. W.—Well, wife, I think you will get to be a saint pretty soon.

Mrs. W.—I pray the Lord to hasten the day. The way we have been living is very unsatisfactory to me. But I want to read you more what the Bible says about healing. I will read from James—"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

Mr. W.—Well, I do not believe that we can be healed in these days. So that ends that. I just don't believe it.

Mrs. W.—As for my part, I am beginning to believe that God can and will heal in these days. I have been taking medicine, as you know, for eight years, but if I am ever well God will have to heal me.

Mr. W.—I am very much afraid, wife, it'll not be long until you are as crazy as the rest of these people and that will be a sad day at our house.

Mrs. W.—Well, I am tired of living in sin. My poor soul is sick.

Mr. W.—Living in sin! Why the Bible says, "He that sayeth he liveth and sinneth not is a liar and the truth is not in him."

Mrs. W.—Where does the Bible say that?

Mr. W.—I do not know just where, but I can find it.

Mrs. W.—Well, you find it while I see to baking my bread.

CONVERSATION II.

Mrs. Wiseman.—Well, husband, have you found that text which you quoted?

Mr. Wiseman.—No, I have not found it, but I know we can not live in this world without sin. Any of our preachers will tell you that. Our pastor said just last Sunday that we are all sinners by nature and much more so by practise. I believe he read it out of the Bible, did he not?

Mrs. W.—No, the Bible does not say that. It is true we are by nature all sinners and of course by practise, but if we give up the practise Jesus will save us from the nature.

Mr. W.—I do find here it where it says, "There is none righteous, no not one."

Mrs. W.—Wait until I get my Bible. Now where did you read that?

Mr. W.—It is in Romans 3:10.

Mrs. W.—We see here who he is talking about. We will go on and read down to the 18th verse. This tells us who he is talking about. He is talking about a certain class of wicked people and not about Christians.

Suppose that when you go down town tomorrow you should hear two men talking. One should say to the other, "They are all wicked, every one of them." Now you should not go away and say that those men said that everybody in that town was wicked. You must first learn who they are talking about. By asking them you find they were talking about a certain family that lived in the town and not about all the people in the town. All in that family were wicked.

It is evident from a reading of this chapter down to verse 18, as well as Psalms 14, from which the apostle is quoting, that reference is made to the natural, unregenerate man and not to those who have found God.

It is man in his natural, corrupt state that the apostle is speaking about. The saints believe in God; they believe God to be all the Bible says; they take him for all the Bible promises him to be, consequently they are not classed with this people of whom the apostle is speaking. They claim that God has made better men and women of them than this people who are none righteous.

Mr. W.—Well, I am just as good as those saints. I believe there is a God as much as they do.

Mrs. W.—There is a difference between saying, “I believe,” and really and truly believing. Those people the apostles spoke about were those who said *in their hearts* that there was no God. They may have said with their lips that they believed there was a God. What a man believes in his heart that is what his life will be. You do not believe in having a pure heart; you do not believe in living free from sin; you do not believe in a holy, righteous life; you do not believe in divine healing. It is far less blasphemous and disgraceful to God to believe that there is no God at all than to make him such a character as you would have him to be. By your life you deny him and you class yourself among this people about whom the apostle speaks.

Mr. W.—I think you would make a pretty good preacher. But here is something that neither you nor those saints can explain away. Jesus himself says, “There is none good but one, that is God.” I have it right here before me. You talk so much about Bible now I will give you some Bible that I guess will stop the mouth of every one that talks about living a holy life. You will find it in Matt. 19:17.

Mrs. W.—I do not claim to know all the Bible. In fact, I am very ignorant of the Word of God. I sincerely hope to know it better. I know it is by the Bible that we are going to be judged when we stand before God in judgment. My dear husband, we must live up to the Bible. You keep the place you were reading while I read

you a few texts. In 1 Pet. 1:15, I read these sweet words, "But as he which hath called you is holy, so be ye holy in all manner of conversation." Now I have the Revised Version here. Let me read this text from this Version, "Like as he who called you is holy, be ye yourselves also holy in all manner of living." These words thrill my very soul and put such a longing in my heart to be holy like Jesus. There are some scriptures I can not explain to you but my very soul teaches me we must be holy, and I find many Bible texts teaching the same thing. Let me read again, "He that saith he abideth in him ought himself also to walk, even as he walked." 1 John 2:6. Then again I read, "Because as he is, so are we in this world." 1 John 4:17. You do not know how such texts fill my being. Oh to be like Jesus; to have him with us in this life; to lean on his breast and have sweet communion with him—it would be heaven here.

Mr. W.—Yes, but you won't find heaven here. Everybody in this world lives in sin. "There is none good," Jesus says, and I believe what Jesus says. And here is another text that I guess you don't understand. Listen while I read it to you. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. Now that settles this controversy. Nobody can live without sin and if those saints say they have no sin this text says they deceive themselves and the truth is not in them. I am glad we have the Bible and I am glad that text is in it. Get a holy life out of this text, my dear wife, and I'll join the saints.

Mrs. W.—I do not claim to be able to explain all the Bible, but if you will explain the seventh verse then I may be able to explain the eighth. Will you please read the seventh verse?

Mr. W.—"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Mrs. W.—Did you say *from all sin*, husband? Now how much sin is left in the heart after it is cleansed from *all sin*? I believe my blessed Savior is able to cleanse us from all sin. I am glad that text is in the Bible. I know I live in sin, while I belong to the church and have been trying to do right, but since I have been reading the *Trumpet* I find I am not saved at all, but I expect to be.

Mr. W.—Well, I am not going to let such a paper as this unchristianize me. Indeed, I am not.

Mrs. W.—*The Gospel Trumpet* did not unchristianize me. It taught me in clear simple words the true way of the Christian which showed me plainly that I was already unchristianized. And if other people who live as I did would be reasonable they would find out just what I have.

Mr. W.—Here is another which I suppose you are not able to explain. It is the tenth verse. "If we say that we have not sinned, we make him a liar, and his word is not in us."

Mrs. W.—Listen while I read the ninth verse. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we are cleansed from *all* unrighteousness how much is there left?

Mr. W.—Well, I must confess this is a little puzzling and interesting. One verse reads just contrary to the other.

Mrs. W.—They only seem to be contrary. I am sure they agree if we only understood them.

Mr. W.—Well, I am sure we can't live here in this world without sin. Heaven is the only place that is holy. This world is in sin.

Mrs. W.—But the Bible talks about us dying to the world and being separated from the world and getting into the kingdom of heaven even here in this life.

But here comes the mail carrier and this is the day I always get the *Trumpet*. I will go and get it.

Mr. W.—I am afraid my wife will join those saints. I am sure she would if there were any here, but I am glad there are not.

Mrs. W.—I did not get the *Trumpet* today, husband, but I have a letter from Cousin Jane and she says she has made arrangements for two of the preachers who are saints to come and hold meeting in our town hall, and wants to know if we will board them.

Mr. W.—Board them? No, indeed! they will get no board or lodging in *my* house. I don't keep saints.

Mrs. W.—Cousin Jane says they will come and trust the Lord. They are coming next week. When they come we will have them explain these texts for us. Please do not forget where they are. Now I must go to my work.

CONVERSATION III.

Mrs. Wiseman.—Well, husband, those "saint preachers" have come. There are two of them. The meeting begins tonight. Won't you go out to hear them?

Mr. Wiseman.—No, indeed, I will not. If they preach there every night for a year I will be one that will not hear them. They are too good for me. I think when people get so good they can't sin they had better not come around here. And say, wife, you are not going either.

Mrs. W.—They do not say, dear husband, that they can not sin, but do say that Jesus can save and keep them from sin. But why can I not go?

Mr. W.—Simply because you can not. I am not going to have my wife led astray by any such false teachers. I say for you to stay at home. You believe so much in doing what the Bible says—then stay at home; for the Bible says for wives to obey their husbands and to be in subjection.

Mrs. W.—Yes, my dear, the Bible says those things and I am sure I want to obey these words in all they mean, but possibly they do not mean that wives should obey their husbands when the husband attempts to bind their conscience and take away their Christian liberty. The Bible also says that we are to obey God rather than man. I am to obey you as long as your commands do not cross the commands of God. When they do, then I am to obey God, and that, dear husband, is what I am going to do.

Mr. W.—By that, you mean that you are going to that Mormon meeting tonight, I suppose.

Mrs. W.—I will be a good wife to you and care for the home in every needed way. I will obey you in all that is right, but it is not right for you to require me to stay away from hearing the gospel. I expect to go tonight. But why do you call them Mormons?

Mr. W.—Our pastor told you yesterday that they were Mormon preachers just going through the country tearing down churches and separating husbands and wives.

Mrs. W.—You can hear a great many things. I am sure they are not separating husbands and wives. I have a little tract that they publish on "Marriage and Divorce," and they teach against divorcement. And if a man has put away his wife and been granted a divorce, they say that neither the man nor the woman should marry again while either are living.

Mr. W.—Yes, they say such things in their literature just to deceive, but privately they teach to the contrary.

Mrs. W.—How do you know they do? Now let us beware. You claim to be a Christian; and if these people are ever so bad, that does not justify you in saying things that you know nothing about. Cousin Jane wrote me that those same preachers that are here now were at their place, and a man divorced from his wife wanted

one of them to officiate at his wedding, and offered him twenty-five dollars to do so, but he positively refused. She said the preacher took his Bible and read to the man where God forbade him to marry another woman as long as his divorced wife lived. The man told the preacher that he could get the Methodist or the Baptist preacher who lived there to marry him to this woman, and if the Bible forbade such things, why would those preachers do it? The saint preacher told him that because certain preachers do such things does not make them right. "But," said he, "you will not have trouble to get some preacher to do this work for you if you make them the offer you have me, but I will not do such a thing at any price."

Mr. W.—Well, I don't know whether to believe such a story or not, I tell you I have never seen the preacher yet that would not marry any one for twenty-five dollars.

Mrs. W.—You come and go to meeting with me to-night and you will see one, for this is the same man. But I did not tell all the story. This preacher began to talk to the man about his soul and how wrong it was to marry this woman and disobey God. "Go back," he said, "to your divorced wife and live with her. Both of you get saved and you can live happily together." The man said he wanted to do what was right. The preacher asked him to come out to the meeting and hear the Word of God. Cousin Jane said that the man did come to the meeting and got saved and then he and the preacher went to see his divorced wife and talked with her and she got saved and they married again and have been living happily together ever since. That does not look like separating husband and wife.

Mr. W.—They are nothing but Mormons, our preacher told me so yesterday and I am sure he knows what he is talking about. He said he knew some of these saints out in western Pennsylvania and they were Mormons.

He said he went to their camp-meeting and saw them, men and women kissing each other.

Mrs. W.—I have always liked our preacher very much but I am afraid he went there to find fault. I know very well they do not practise promiscuous kissing. They do teach that brethren should kiss each other and that sisters kiss each other but not that brethren and sisters kiss each other. Just wait a moment and I will get one of their books and read you just what they say about this. Listen now, while I read—"True love manifests itself in many ways. We embrace with the arms and greet with a kiss the object of our love. We speak of these love tokens oftentimes in a spiritual way—'Folded in the arms of Jesus,' 'Leaning on his breast,' 'Sheltered beneath his wings.' The Psalmist says, 'Kiss the son lest he be angry.' These were literally practised by the Savior and his beloved followers while he was here. After Jesus arose and went to the Father, the apostles practised the holy kiss. 'They all wept sore and fell on Paul's neck and kissed him.' Acts 20:37. We behold the love they bore for him. It was not a cold kiss of formality but of love. In the first verse we see the love Paul had for the disciples. 'Paul called unto him the disciples and embraced them.' In the apostolic epistles of the New Testament the holy kiss is five times mentioned—'Salute one another with a holy kiss' (Rom. 16:16); 'Greet ye one another with an holy kiss' (1 Cor. 16:20); 'Greet one another with an holy kiss' (2 Cor. 13:12); 'Greet all the brethren with an holy kiss' (1 Thess. 5:26); 'Greet ye one another with a kiss of charity.' 1 Pet. 5:14.

"Satan, ever ready to corrupt the pure precepts and practises of the sacred Word, has led people into the disgraceful fanaticism of promiscuous kissing. Such is not a kiss of love but a kiss of lust. Everything done in the order of the kingdom of heaven is done in the perfection of decency and respectability."

Now, husband, we see here they do not at all teach nor parctise promiscuous kissing. Cousin Jane's husband, you know, is a Methodist and he himself says these people are all right. They have had camp-meetings there for years. He opposed his wife's going to their meetings at first but soon saw his mistake. He says they are good, respectable citizens and kind, obliging neighbors. They live good, quiet, orderly lives, attend to their own business, and let other people do the same. They pay their debts, keep their promises, and can be depended upon. All these stories were told about them, Cousin Jane said, when they first came there. She thinks her husband is going to get saved soon.

Mr. W.—Saved? Why woman! he has belonged to church *as long as* I have. He and I joined at the same time. And now his wife talks about him getting saved. That's the way they are, they think nobody is saved but them. I expect you will soon get to thinking I *am* not saved.

Mrs. W.—Well, I have belonged to church, too, nearly as long *as* you, husband, and I know I am not saved but I hope to be, and if those people can help me, they are the people I want to find. My soul is crying within me for the peace and love of God. To possess what these people are talking about is the very longing of my heart. O husband, let's get right with God and cease this miserable way we have been living! You know we do not live right; you know that you do many things that are not proper for a Christian to do.

But I must get ready for the meeting.

Mr. W.—You are not going, I tell you.

Mrs. W.—Yes, husband, I *am* going.

Mr. W.—There will be trouble around here if you do.

Mrs. W.—You will have to have it to yourself. I *am* ready now and going. Have a good fire when I come home. Good night, dear.

Mr. W.—(Talking to himself.) She is already getting like her cousin Jane and all those saints. You can't do a thing with them when they think they are right. But I am afraid I have made a fool of myself. I will not knuckle down, though, that is one thing I won't do. I'll fight it out. My pastor will help me, he said he would: I'll get him over to talk with my wife: God bless her, she is a good woman, though.

CONVERSATION IV.

Mrs. Wiseman.—I am glad to find you still sitting up, my dear husband. How kind it is that you should wait so late for me.

Mr. Wiseman.—I do not know that I was particularly waiting for you, but do you think I could retire and sleep with my wife off to a saints' meeting?

Mrs. W.—How I wish you had been to the meeting with me! I never heard such preaching before! It was positively Bible from beginning to the close and the singing was simply heavenly. But I fear, dear husband, that you use the term "saints" quite ironically. Just as the preacher said tonight, we are all either a saint or a sinner. I admit that I am a sinner though I have belonged to church many years. But I pray God to hasten the day when I will have become a saint.

Mr. W.—I repeat it, there is no such thing as saints on earth. I am a sinner saved by grace, and we can be nothing more in this life.

Mrs. W.—If a sinner gets saved by grace is he any longer a sinner? To save a sinner is to save him from being a sinner. To save a drunkard is it not to save him from being a drunkard? If he still continues to be a drunkard can we say he is saved? All men were sinners sometime in life but when they get saved by grace they are something else than sinners, and what is it?—

it is a saint. When a sinner gets saved by grace he then becomes a Christian or a saint. I wish you could have heard the sermon tonight.

Mr. W.—I told you I did not expect to hear them and I do not. I suppose he told you all about how to be holy.

Mrs. W.—He preached from Eph. 2: 8, "For by grace are ye saved through faith." He read a great many other texts. He was careful to give us the reference so we could read the texts in our homes out of our own Bibles, because he said oftentimes people accused him of having a Bible different from theirs.

Mr. W.—If his Bible says we can live in this world without sin it is not like mine.

Mrs. W.—I will get you your Bible and let you read a few of the texts he referred us to. His first text told us how we are saved. His next text taught us who it is that saves. Turn and read Acts 4: 12.

Mr. W.—Is Acts in the Old Testament or in the New Testament?

Mrs. W.—Well, husband! I am afraid you have not read your Bible enough to know whether or not it says we can live without sin.

Mr. W.—I know as much about what it is to be a Christian as those preachers, I assure you. They can't teach me anything. I have been a Christian too long for that.

Mrs. W.—You will find Acts of the Apostles in the New Testament. It comes after the gospel by St. John.

Mr. W.—Yes, I knew, but I had forgotten for the moment. Acts 4: 12—"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

Mrs. W.—You remember that Free Mason gentleman we were talking with a few evenings ago said that being a member of the Free Mason order would save us, but this text teaches us that only Christ can save.

Mr. W.—I do not agree with that gentleman. We must belong to some church or we can not be saved.

Mrs. W.—Just belonging to some sect does not save us. It is only Jesus that saves. The preacher tonight then taught us from Matt. 18:11, who it was that Jesus came to save.

Mr. W.—Matthew—let me see—yes, here I have it. Eighteenth chapter and 11th verse. “For the Son of man is come to save that which was lost.” We all knew that.

Mrs. W.—Then he read 1 Tim. 1:15. I have it here and will read it. My Bible is just like yours. “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.” So the lost are the sinners and the sinners are lost. Now read Matt. 1:21. This text he said would teach us what sinners were saved from.

Mr. W.—“And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.”

Mrs. W.—You see, husband, if a man sins he is a sinner. Now Jesus saves a sinner from his sins. It was his sins that made him a sinner. If he gets saved from his sins, will he still be a sinner? If a man who is a thief gets saved from stealing will he any longer be a thief? Certainly he will not because he has ceased to do that which made him a thief.

Mr. W.—Well, I know my Bible says, “He that saith he liveth and sinneth not is a liar and the truth is not in him.” But I think it is time we were going to bed.

Mrs. W.—Just a few moments more. Suppose thieves should form an organization which they would claim that joining made them saved thieves. They would still be thieves because they were yet stealing but they would now be saved thieves. What do you think of that? Would not the law punish them just the same now as before they made their profession of salvation?

Mr. W.—Well, certainly everybody knows it would.

Mrs. W.—If a sinner professes to get saved but still commits sin he is yet a sinner. But he claims to be a saved sinner, yet he is still doing the things that made him a sinner. Will not God punish him just the same as he would before he made any such profession.

Mr. W.—I think it is time we were going to bed.

Mrs. W.—Just another text or two. The preacher then told us what sin is. He read 1 John 3:4. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

If we knowingly do anything that God commands us not to do we commit sin, and if we commit sin we are sinners, and if we are sinners we are lost. He then referred us to Col. 3:9. Will you please read it? Here you may read it from my Bible if you can't find it in yours.

Mr. W.—"Lie not one to another, seeing that ye have put off the old man with his deeds."

Mrs. W.—Next read Eph. 4:25.

Mr. W.—"Wherefore putting away lying speak every man truth with his neighbor."

Mrs. W.—Now, husband, this is very plain. We must some day meet God. Oh, let us fear him and make ready. To tell a lie is a sin because God's Word forbids it, and to sin is to be lost. Now listen what is said in Rev. 21:8. "All liars shall have their part in the lake which burneth with fire and brimstone." You believe the Bible, do you not?

Mr. W.—Certainly I believe the blessed old Bible. I have been reading it for many years. It has been a lamp to my feet. It has comforted me in many a trying hour. I believe it, every word.

Mrs. W.—Well, now, my dear husband, I do not want to give any offense but do want to be right with God that we may not be cast into the lake of fire. You know last fall when you sold old Dan to Mr. Nead. You told

him he was eleven years old and you know we have had him for twelve years and he was four years old when we got him.

Mr. W.—He was eleven years old and older, too.

Mrs. W.—Yes, but that does not make it a truth. God will not excuse you on such a plea. O husband; let us live pure and sinless lives.

Mr. W.—I told you that those preachers were going about making trouble in families and if you keep this up there will be trouble here. There will be no living with you if you listen to those preachers and read *The Gospel Trumpet*. I am glad its ten weeks is about out. But I am going to bed.

Mrs. W.—I received a letter from Cousin Jane today and she said she had subscribed for the *Trumpet* for us for a whole year.

CONVERSATION V.

Mrs. Wiseman.—Thank God! I have had the privilege of attending another meeting. I am so glad to find you sitting up for me again, my dear husband. I never heard such preaching in my life—so plain, so simple, so beautiful!

Mr. Wiseman.—What did the preacher talk about that was so wonderful? I have heard good preaching all my days. I am sure no man, even if he is a saint, can preach like our bishop.

Mrs. W.—He preached on the subject of repentance.

Mr. W.—I suppose he thinks we are all sinners around here.

Mrs. W.—Is not that what you profess to be? You say you sin every day. But I desire, my dear, to tell you a few things he said. No man is truly penitent, he said, who does not forgive all men all the injuries they have done him, and none such can have forgiveness from God.

Mr. W.—Well, you see, I would not sit and listen to such nonsense. I do not believe a word of it.

Mrs. W.—You believe the Bible do you not, my dear?

Mr. W.—I do not believe their interpretation of the Bible, I am sure.

Mrs. W.—I will read you what the Bible says and leave you to interpret it for yourself. I will read Matt. 6:15—"But if you forgive not men their trespasses, neither will your Father forgive your trespasses."

Mr. W.—Well, I know that I am a Christian, and I do not intend for those preachers to unchristianize me either.

Mrs. W.—But you know, my dear, that you have not forgiven Mr. Smith. Only a few days ago you told me that you hated him and some day you would get even with him.

Mr. W.—Yes, but he treated me shamefully. Just because my cows got into his pasture for only a few moments, he put them all into his lot and made me pay one dollar a head to get them out. God does not expect us to forgive so mean a man as that, and I am not going to do it either, no matter what the saint preachers say. I *do* hate the man.

Mrs. W.—It is not what preachers say, it is what God says that we must heed or we will never gain heaven. This man belongs to our church and the preacher calls him brother and he took of the sacrament at the communion altar with you last Sunday. You say you hate him. O husband! I do want you to see and know yourself. Listen while I talk to you a few moments. You do not want to miss heaven, do you?

Mr. W.—Certainly I do not, and I do not expect to. I was converted forty years ago and have been a church member in good standing ever since. You talk like a foolish woman.

Mrs. W.—You have said you believe the Bible.

Mr. W.—Yes, I do and you can't get me to say any-

thing else. I believe it, but I do not believe every tramp preacher that comes along.

Mrs. W.—Never mind about the preacher, just now, let us take the Bible. The Bible says in Rev. 21:8 that “all liars shall have their part in the lake that burneth with fire and brimstone.” Do you believe this?

Mr. W.—To be sure I do, woman, but I am no liar.

Mrs. W.—What if the Bible should say you were one? But let us read in 1 John 3:15. “No murderer hath eternal life abiding in him.”

Mr. W.—You don’t look on me as a murderer, I hope. If you don’t stay away from those saint preachers I fear I shall have a wife in the asylum.

Mrs. W.—Listen to what the Bible says. From what I have read we know that liars and murderers can not go to heaven. This is a plain, settled truth set forth by the Bible. Now you say you love God.

Mr. W.—Of course I do. I love him with all my heart.

Mrs. W.—You say you hate Mr. Smith.

Mr. W.—Who wouldn’t hate such a man: he beat me out of seven dollars and I can’t love such a man. But I will get even with him the first chance I get.

Mrs. W.—Let me read you what the Bible says, “If a man say I love God”—and you say you love God—

Mr. W.—Yes, I do.

Mrs. W.—“And hateth his brother”—and you say you hate Mr. Smith—

Mr. W.—Yes, I do.

Mrs. W.—“He is a liar.”

Mr. W.—But who is meant by “brother”? Old Smith is not my brother.

Mrs. W.—He belongs to the same church with you. Your names are on the same class book. You have the same class leader, pastor, presiding elder, and bishop. The preacher calls you brother and calls him brother. But I admit that it is not because we belong to the same

church that we are brothers. Joining church does not make men brothers. The term brother as used in this text has reference to any man. We are all the children of Adam. We ~~as~~ a human family are one brotherhood. Every man is your brother. We are commanded to love our enemies. If you look on Mr. Smith ~~as an~~ enemy you are obliged to love him. If you hate him and say you love God you have here just what the Bible says you are. But let me read you again from this book of truth—"Whosoever hateth his brother is a murderer." You say you hate Mr. Smith, and the Bible says you are a murderer, and no murderer hath eternal life abiding in him. O husband, let us get right with God. I am not saved but I ~~am~~ seeking God with my whole heart. I am getting nearer the kingdom. I have hope that Jesus will soon be mine. Oh, how blessed it will be! How sweet it would be to lay our heads upon our pillows tonight and know that there was not a text in all the Bible that condemned us! I would rather have such an experience than be possessor of the entire world.

There was another expression you made that grieved me. You said that Mr. Smith was a mean man and you would get even with him.

Mr. W.—Yes, I do say that he is a mean man. Don't you say he is? Did he not do a mean thing?

Mrs. W.—Yes, I admit that he did wrong, and that it was mean.

Mr. W.—Well, if a man does a mean thing does not that make him a mean man? According to your own reasoning it does. You said if a man committed sin it made him a sinner, so if a man does a mean thing it will make him a mean man.

Mrs. W.—But you said you would get even with him. By that you mean if you find his cows outside you will pen them and make him pay to get them out.

Mr. W.—Indeed I will, and do it quick.

Mrs. W.—Then you will be as mean a man as he is. You will have done the very same that he did; and the doing of the same thing will make you as mean as he is.

Mr. W.—But he did it first.

Mrs. W.—Doing it first does not lessen the enormity of the crime. Because Eve ate of the forbidden fruit did not excuse Adam. He had to suffer the penalty of sin. Then you talk of getting even with him.

Mr. W.—Yes, I mean to get even with him the first chance I get.

Mrs. W.—To do what the Bible says is the best rule of life. It says, "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." You do a wrong to Mr. Smith and that will increase his anger and he will seek to do you another wrong, and then you seek to do him another wrong, and in that way you will continue doing each other wrong, trying to get even but never getting even. Now you forgive Mr. Smith. Begin showing him love and kindness; do good to him, and he will become ashamed for the evil he has done to you and will come and ask forgiveness, and then you will be even. The Bible way is the only right way.

But I must retire for the night as I wish to go to meeting tomorrow night. I want to talk more with you tomorrow about what the preacher said about repentance. Good night.

Mr. W.—Good night.—My wife is a dear good woman. I can not deny it, and in my heart I believe she is nearer right than I am; but I never will go the way of those saints. I will be more of a man than that. But those scriptures about the liar and murderer being cast into the lake of fire make me uneasy, but I have belonged to church too long to acknowledge myself in the wrong and I just won't do it.

CONVERSATION VI.

Mrs. Wiseman.—I do not desire, dear husband, to talk on any subject that is unpleasant to you, but if you have no objections I would like to tell you some more things before I go to meeting, that the preacher said on repentance last night.

Mr. Wiseman.—I have no objections, of course not. I think I am able to hold my own. I was converted forty years ago, and do you think I can be annoyed by a woman talking repentance to me? You must think I am a sinner.

Mrs. W.—I have your own testimony; but we will not discuss that point now as it will soon be time for me to start to meeting and I want to tell you more about real true Bible repentance. As I said last night, we must forgive our enemies. If we do not do that we are not Christians.

Mr. W.—I tell you, wife, I am a Christian. I have been a member of church for forty years. I pay the preacher as much as the next one. I help in the missionary cause. I gave two hundred dollars toward building the new church. I gave ten dollars on the funeral expenses of the Widow Sanders. I visit and help the sick all I can. Just last week I gave Mr. Jenkins five dollars to help him replace the barn he lost by fire, and if a neighbor comes to me for a favor he always gets it.

Mrs. W.—What if Mr. Smith should come over for a favor?

Mr. W.—I do not want that man to come on my place and he had better not. You know how he treated me.

Mrs. W.—But we must love our enemies. We must return good for evil, and do good to those who despitely use us, and bless them that wrong us. Can't you bless Mr. Smith? You say he has done you a great

wrong and I admit that he did, but the Bible says to bless such.

Mrs. W.—Old Smith better not come about me or he will get something he will not call a blessing.

Mrs. W.—But, dear husband, we are not Christians simply because we do some good deeds. Good works do not save us. Paying the preacher, helping the missionary cause, building churches, giving to the poor, and favoring our neighbors do not make us Christians. Here is Mr. Wright who gave fifty dollars more on the church than you did and twice as much on the widow's funeral expenses and he even pays the preacher as much or more in the course of a year than you do, yet he does not profess to be a Christian.

Mr. W.—He does not belong to church nor make any profession of Christ, and I do. I am a Christian, thank the Lord.

Mrs. W.—And you know, husband, what you did when you gave that two hundred dollars on the church building. You cut down the wages of your laboring men 25 cents on the day; you raised the price of wood 50 cents a cord, and the poor people had to have it. The man that has your valley farm rented had to pay \$50 more for it the year we built the church than he did the year before. You even sold wheat to your poor neighbor for 10 cents on the bushel more than you could have gotten for it on the market. So, after all, the poor have paid the two hundred dollars, but you get the praise for it—the praise that comes from men.

Mr. W.—It is not a woman's place to meddle with a man's business. I am able to attend to that.

Mrs. W.—But we must obey the Bible. Let us make our calling and election sure. The Bible is the only way. I am concerned about your soul. The preacher said that we must plead for the widow, judge the fatherless, and relieve the oppressed.

Mr. W.—What do I care what those preachers say? They know no more about it than other people.

Mrs. W.—But he proved it from the Bible. Let me read you from Isa. 1: 17, 18—“Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widows.”

Mr. W.—There is nothing in that you can condemn me with.

Mrs. W.—I am not trying to condemn you, I only want you to be right with God just as I want to be right myself. O let us be real Christians, not just merely having a profession of religion and doing many things we ought not to do.

Mr. W.—Well, what now, what more do you find to fault me for? The Bible says to judge not. Now if you believe in living to the Bible then stop judging me.

Mrs. W.—Let us be kind and talk for the good of our souls. I am not judging you, neither do I mean it to find fault. I only want you to see that the way you have been living is far from the way a Christian should live. The text I read says “relieve the oppressed.” In the margin it says, “righten.” We should give the oppressed their rights and not take advantage and oppress them more.

Mr. W.—Just tell me where I did anything of that kind. Didn't I give Mr. Jenkins five dollars just last week to help him build a new barn?

Mrs. W.—Yes, but Mr. Jenkins is not at all a poor man. He is able to help you in return, and if we do good to only those who are able to help us or return the favor, we will not get much reward. What did you do the day after?

Mr. W.—I do not know what you mean.

Mrs. W.—Why you know the next day when we went to town you told the old Widow Jones who lives in your town property that you were at so much expense you

would have to charge 50 cents a month more for the rent of your house. So the widow in less than a year will pay your five dollars for you, but you get the thanks and favors from Mr. Jenkins.

Mr. W.—A man has a right to do as he pleases with his own. If I want to give five dollars it's my business and if I want to raise the rent it is my business.

Mrs. W.—In one sense that may be true, but in another it is not, and God who knows the heart will some day bring us all into judgment. But again, husband, you remember about the Widow Perkin's cow?

Mr. W.—I bought her cow of her. That is all I or any one else knows.

Mrs. W.—You remember the old man Dodson had a mortgage of \$50 yet on her little cottage and he was demanding payment, and if she did not pay it by a certain date he was going to foreclose it. You went to the widow and told her you were always ready to help any one in trouble and that it is our Christian duty to aid the poor and you had come over to help her in paying off the mortgage and that you would buy her cow. She said she regretted to sell her cow as it was her main support, but she supposed that she would have to sell her and she asked you what she was worth. You told her she was worth about \$35. She wanted more, but you told her that she was not worth a cent more than \$35, but you would show her a favor under such circumstances and give her \$40. So you bought the cow. The next day when Mr. Brown was over here looking at the cow you told him she was worth every cent of \$50 and you would not take a cent less. And I think you sold her for \$50, didn't you?

Mr. W.—Well, I am using that ten dollars in paying up my life insurance fees. I have my life insured for the benefit of my wife and children, and that is right. If a man does not provide for his own, especially they of his own house, he has denied the faith and is worse than

an infidel. I know I care for my family and have not denied the faith, so I know I am a Christian.

Mrs. W.—To rob one to help another is sinful in the sight of God. The Bible commands us to relieve the oppressed, and we must keep the commands of God or we will never have a right to the tree of life.

Mr. W.—Well, the steward of our church bought her hog for \$10 and he told me he would not take \$15 for it, and if this is not wrong for him I know it is not for me. I am sure he has had enough experience in the Christian life to know what is right and what is wrong.

Mrs. W.—His evil doings do not justify you in doing wrong. The poor widow's cow and hog both gone—all her living—bought by two men that stand high in the church for fifty dollars when they were well worth \$75. Oh, for shame! The preacher said we would have to make right all our wrongs as far as we could. We would have to give money back that we had cheated others out of. But I must go to meeting as it is now time. I will leave you to think over that matter of selling that horse last month for \$150 that you said was sound and all right so far as you knew, which you knew had the heaves bad last summer and fall. But won't you come and go with me and hear the sermon tonight, dear?

Mr. W.—I think I have had sermon enough for one night, so I will not go, if you please.

Mrs. W.—Good night, sit up for me.

Mr. W.—(Talking to himself.) I feel strange. The words of that woman make me uneasy. I half way believe she is right. I do not want to miss heaven. Oh, what if after all my many years of profession I should be wrong and be lost at last. But there are hundreds of others in the churches living no better than I do. If they are all right I am also. But somehow I feel uneasy. I do not know what is the matter. But I will be a man, I will

not come down now and admit that I am not right after I have belonged to church all these years. I know my preacher approves of my conduct and will stand by me and I will not give down, that I won't. I am a fool for giving away as much as I have, but my wife don't know it and she won't. I am going to step over and talk with my pastor awhile and be back before wife returns.

CONVERSATION VII.

Mrs. Wiseman.—As the sermon was being preached tonight, how often I wished you were there to hear it.

Mr. Wiseman.—I went over and had a short talk with our pastor. I tell you he is a level-headed man. He said those tramp preachers ought to be stoned out of the country, and I fully agreed with him.

Mrs. W.—Yes, I have read in the Bible of some religious professors stoning the ministers of Christ, and it seems that such a class of people still exist. But we care not for these things. O husband, I must tell you, I am *saved*! Tonight my sins were washed away. I have peace with God. My soul is a sea of light and glory. I have a heaven in my heart. I never, never thought such happiness could be enjoyed by a mortal being. It is almost more than my poor, weak, physical frame can bear. Oh, how wonderful, I am God's child! Husband, won't you come and get saved.

Mr. W.—Our pastor said tonight that one of the most objectionable and harmful things about these people is that they will not acknowledge any one as being saved but themselves. I tell you I was converted forty years ago.

Mrs. W.—The preacher's subject tonight was, "Christians Live in a Heavenly Place." His text was Eph. 2: 6. "And hath raised us up together and made us sit together in heavenly places in Christ Jesus." In

the preceding verses the apostle speaks of the time when they were dead in their sins. They lived like the world lives. They fulfilled the desires of the flesh and mind. But their sins were forgiven; they were made alive; they were saved by grace and now they sit in a heavenly place.

I have that experience. I have been a cold, formal professor for years, living in sin and loving the world, loving the flesh, and fulfilling its desires, but thank God, I am *saved*.

Mr. W.—And now have you become so good you can't sin any more?

Mrs. W.—Jesus who saves me is able to keep me. I could sin, but I put my trust in him who is mighty to keep. I could not sin and live in a heavenly place. Wherever heaven is, there is holiness, and as long as I live in a heavenly place, I will necessarily live holy.

Mr. W.—No one can live a holy life in this world. I know too much about that. Our pastor said tonight that he had been intimately acquainted with the most devoted and God-fearing men and they all admitted that they sinned more or less.

Mrs. W.—Though this may be true in the lives of many men who desired to live right, yet it is not the true Bible way. You will admit with me that when we become Christians we are raised up to a heavenly place.

Mr. W.—Yes, indeed, I was just as happy when I was converted forty years ago, as you are tonight. I loved communion with God; nothing could disturb my peace. But we can not always retain that joy and favor. We must attend to the duties of life, and mingle with the world; and, as an inevitable result, we will sin more or less and have more or less care and worry. We can not always keep that sweet peace in our souls. I know something about it. You will find that in six month's time you will be living just like you have before.

Mrs. W.—If I do, I will not profess to be a Chris-

tian. I believe Jesus will keep me to the end. The preacher talked tonight about the Christian life being a heavenly life, consequently a holy, sinless life. He read Tit. 2: 12, which says we are to live soberly, righteously, and godly in this present world. He also read Luke 1: 75, which says we should serve God without fear, in holiness and righteousness all the days of our life—not only six months, my dear, but all the days of our life. That is what I expect to do. I expect to serve my God in holiness all the days of my life.

Mr. W.—But Jesus himself said there is none good but one, and that is God. When people get to be better than Jesus himself they are too good for me. Those preachers of yours will never read such texts as these. They just skip about here and there and select such texts as suit them and prove what they want to prove, and thus they deceive the people.

Mrs. W.—You remember you said to judge not lest we be judged? You have not heard these ministers. He did read and explain that text tonight. If you will turn to Matt. 19: 16, 17, you will find it.

Mr. W.—Yes, I know where it is all right. My pastor and I were reading it tonight.

Mrs. W.—This is the explanation the preacher gave: The Jewish religion consisted of good works. This young man wanted to know what good thing he could do to inherit eternal life. Eternal life is not now gained by good works. God only was good. Without him we are vile and sinful. Goodness is in God and him only. We can not gain his favor by doing good things, because an evil tree can not bring forth good fruit. We must come to God and confess our sinfulness just as I did tonight, lay ourselves at his feet perfectly helpless and unworthy. But through the worthy name of Jesus he will forgive our sins, cleanse them away, and come into our hearts.

When we have God dwelling in our hearts, we have

his goodness in us. Then we are good, not of ourselves, but we have God's goodness in us. That is what Jesus meant. None are good of themselves, but we can be good in God's goodness. Is that not very plain?

Mr. W.—Oh, they can explain everything to their notion, but it don't change my opinion any. I have a right to my opinion. "As a man believes so he shall be saved," the Bible says.

Mrs. W.—Where does the Bible say any such thing as that?

Mr. W.—I can not tell you just where. I am not supposed to know where every text is, but it is in the Bible. You know we have always heard that.

Mrs. W.—I am afraid, my dear, that we have heard some things that were not true. I am sure there is no such text in the Bible. But this is what the Bible says, "Believe on the Lord Jesus Christ and thou shalt be saved." Nowhere does it say, "As you believe, so you shall be saved." The Bible does say again, "They shall believe a lie and be damned." We should be careful what we believe.

Mr. W.—Well, the Bible says, "If we say we have no sin we deceive ourselves and the truth is not in us." That is a text they can not get around.

Mrs. W.—That is one of the texts I said we would get these ministers to explain when they came. The minister read and explained that text to us tonight. I can not make it as plain and simple as he did but I will bring them home to dinner with me some day and they can explain it to you.

Mr. W.—Bring them to dinner? No, indeed! Don't you do such a thing. This house is mine, and they can not set their feet in it. If you are going to go with them, you can go, but don't you bring them here if you want to avoid trouble.

Mrs. W.—I do not mean to give you any offense, husband. Certainly I will not bring them, if you do not

wish them to come. They will not go where they are not wanted.

Mr. W.—They won't come here then. I have no dinner for any such peace-disturbers. They go about tearing down churches and turning things upside down, and I want them to stay away from me.

Mrs. W.—Very well, my dear, I will explain the text, as best I can, and I think I remember his teaching quite clearly. Let us open our Bibles to the first chapter of 1 John. In the first verses of this chapter he is talking about Jesus. He calls him the "Word of life." He had both seen and heard this "Word of life," and now he says, 'We declare him unto you, that you may have fellowship with us, for truly our fellowship is with the Father and with his Son Jesus Christ.' There were many people in those days who believed in God, but did not believe in Jesus as the Son of God. They could not have fellowship with John unless they had fellowship with Jesus and walked in the light. If they would walk in the light, that is, if they would accept Christ, then the blood of Christ would cleanse them from all sin. Sins were no longer forgiven through the blood of animals. And now the eighth verse—"If we say we have no sin," those who have not been cleansed by the blood of Jesus, they may believe in God and say they have fellowship with him, but if they have not accepted the "Word of life"—Jesus, the light of the world—they are walking in darkness and are not cleansed from sin; and if they, who have not believed on Jesus, say they have no sin, they are yet in their sin and they deceive themselves. In verse 9 he says to them, "If we confess our sins he [Jesus] is faithful to forgive us our sins and to cleanse us from all unrighteousness." In Christ there is freedom from sin. I found it tonight.

Mr. W.—Well, I know I am a Christian. I admit I do things I ought not, but we all do that. No man lives that does not. But I must retire, Good night.

Mrs. W.—I am glad we can, by the help of God, live in this world just as we ought to live. Husband, let us live as we ought. Jesus will help us. Good night.

CONVERSATION VIII.

Mr. Wiseman.—Those preachers must find a great deal to talk about. I was expecting you home an hour ago.

Mrs. Wiseman.—The meetings are getting better every night, husband. The large hall was filled to overflowing. The preacher talked for two hours and no one was weary. He preached on the subject of Redemption.

Mr. W.—I suppose he thought he was telling the people something they did not know. Perhaps he does not know our ministers are great theological scholars.

Mrs. W.—He treated the subject from a Bible standpoint and it was so plain and comprehensive that all could understand. I can tell you of it only in part.

Mr. W.—I suppose you think if I will not go and hear them you will have me to hear it anyway. Well, do tell me all he said. If I know what he said I can the better refute his teaching. Deacon Jones said that one of them said he was better than Christ or the angels.

Mrs. W.—You can not believe all you hear. I have been there every night and I am sure I have heard every word that was said and there has not been anything said like that. Besides that, Mr. Jones has not been to hear them.

Mr. W.—No, he has not been there, but he was told that the preacher said that.

Mrs. W.—This is what the preacher did say. He said there was power in the blood of Christ to save us and make us as pure as the angels.

Mr. W.—The deacon told me that the preacher said

that there had not been a man saved in the Methodist church in twenty years.

Mrs. W.—People are ever ready to wrest a man's words and have him to say something he never said. I will tell you just what he said. He said he himself had been a Methodist for twenty years but was not saved any of that time.

But I must tell you something of his sermon. He said that man in his primeval day was pure and holy.

Mr. W.—We all know that. Our theologists teach the same thing.

Mrs. W.—He said man possessed not only physical life, but eternal life. By means of the physical life with its senses he had correspondence with the world, and by means of the eternal life with its senses he had communion with God.

Mr. W.—That is all very good and true. I presume he has studied our theology.

Mrs. W.—But sin, he said, just one sin, one act of disobedience, brought death. Man was turned away from the tree of life. Death did not mean an end of the physical life but loss of the eternal life.

Mr. W.—But death was also pronounced upon the physical man. You see, I know a thing or two.

Mrs. W.—Since Adam's sin, all his posterity are born in sin. There is an evil principle in the heart of every child, but they are not sinners because they have never transgressed.

Mr. W.—What did he say about children that die in their infancy—are they saved or lost?

Mrs. W.—He said they were saved. He proved it by the text, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." But when they get to an age when they know right from wrong and they wilfully do a thing that is wrong, they are sinners and are in a lost state.

Mr. W.—I do not see any great revelation in that, we have all known that.

Mrs. W.—But the truth I desire to call your special attention to is that just one act of disobedience or wrong doing, makes the child a sinner, and cuts him off from God.

Mr. W.— I think I know what you are trying to come at, but you will not get me in a corner. I am too old for that.

Mrs. W.—If that child who wilfully does wrong and becomes a sinner ever gets converted, he will have to repent of his sins, will he not?

Mr. W.—Certainly he will.

Mrs. W.—He repents of the sins he committed. He does not repent of the evil that was in his heart when he was born. Now when one comes to Jesus in real true penitence he forsakes everything. To repent means more than shedding a few tears. It is giving up the world; it is forsaking every sin; it is giving up houses and lands, neighbors, friends, father, mother, children, wife, husband, and your own life. It is a forsaking of *all*. Jesus says, "He that forsaketh not all that he hath can not be my disciple." It is a surrender to God.

Mrs. W.—Yes, I know that is what the Bible says, but our preachers do not make these minor points so prominent. They dwell more on the love and mercy of God.

Mrs. W.—But the love and mercy of God never can reach those who do not come to Jesus for true repentance. Oh, I can see now, dear husband, how many in our church have professed conversion who have forsaken but little. It was really nothing more than an external reformation. There was no putting away of sin; there was no forsaking of everything. They go on after they profess conversion very much the same as they did before.

Mr. W.—Well, we are not to judge. We can not see

the heart. God's ways are not our ways. I am sure we can not tell who is converted.

Mrs. W.—I know that people must meet the demands of the Bible. When one repents and believes on Jesus he is then converted or regenerated. To be regenerated is to be born again. This is a work of the Spirit of God in the soul. All sins are washed away by the blood of Jesus. The Spirit of God comes into the heart with its quickening, resurrecting power, making the individual alive in Christ Jesus. He is a new creature. Old things are passed away and all things are become new. Salvation makes a change—it brings peace and joy, and, oh, husband, I have that peace in my soul. I am happy and am dwelling in my Savior's love. I taste of heaven's sweetness. I am not a creature of this old world. I am on a higher plane in a holier realm. I live more among heavenly things than I do among earthly things.

Mr. W.—That is the way it was with me when I was converted forty years ago; but we can not always keep that fulness of joy in this world of sin and trouble.

Mrs. W.—Let me die now then. I can not be separated from this joy I feel in my soul. I would rather die than to have this sweet peace depart from my heart. Oh, tell me not that we can not keep this sweet heavenly life.

Mr. W.—I have talked with many and have never found any one yet who has retained the joy he found when converted.

Mrs. W.—They have been taught that they must sin more or less. It is sin that destroys this peace. As long as a man is a Christian he will have peace with God. To be a Christian is to be righteous, and righteousness and peace have kissed each other. They can not be separated. If you do not have peace you are not a Christian. When a man is converted he is in the kingdom of God. You know what Jesus says?

Mr. W.—He says, “Except a man be born again he can not enter the kingdom of God,” and of course we understand that when he is born again he has entered the kingdom of God.

Mrs. W.—Can you tell me what the kingdom of God is?

Mr. W.—I do not know that I can. I have often heard our preachers explain it, but it now escapes my mind.

Mrs. W.—Open your Bible to the fourteenth chapter of Romans and read the seventeenth verse.

Mr. W.—Romans, let me see, is that book in the Old Bible?

Mrs. W.—No, husband, it is in the New Testament. Here it is, read it from my Bible.

Mr. W.—“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.”

Mrs. W.—It is peace and joy as well as righteousness. If you no more experience the peace and joy, you have also lost the righteousness. But after conversion there is yet an evil element which is cleansed away in sanctification as a second work of grace which I desire to talk to you about tomorrow, but now I must retire. Good night.

CONVERSATION IX.

Mrs. Wiseman.—Since it is such a rainy morning it is a good time for us to talk of the things that pertain to the life to come. I have peace and joy in my soul. I know my sins are all forgiven, and I am God’s child but I am not sanctified.

Mr. Wiseman.—Well, I am. I was sanctified when I was converted.

Mrs. W.—What did conversion do for you?

Mr. W.—My sins were forgiven and my heart was

changed. I was made a new creature; old things passed away and all things became new.

Mrs. W.—That was very good, that is just what Jesus has done for me, and now I am living free from sin. If I were to commit sin I would not profess to be a Christian until I should have repented and found pardon for the same. O husband, you say you are a Christian and you even say you are sanctified, although I never knew before that you made any such profession; but yet you say you sin more or less. The Bible says, "Whosoever is born of God doth not commit sin," but I am conscious of an evil in my heart. I want to be sanctified. What do you think sanctification is, husband, and what did it do for you?

Mr. W.—Sanctification is a setting apart.

Mrs. W.—To whom and for what purpose have you set yourself apart?

Mr. W.—I set myself apart to God for his use and service forty years ago when I became a Christian.

Mrs. W.—And yet you say you sin every day. You ask God to forgive your sins every time you pray. Are you being used of God? Are you serving him when you sin? Sanctification of the old testament was the setting apart for a sacred use. That which was set apart was used for the purpose for which it was set apart and nothing more. In the Jewish economy they received forgiveness of sins, but they were not born again. They did set themselves apart to God but they received not the new life that we receive when we become Christians. In this Holy Spirit dispensation when our sins are forgiven, we are also born again, and then when we set ourselves apart to God for his service we are made perfectly holy in our very natures.

Mr. W.—I do not believe in two works of grace. I got it all at once. I do not believe the Lord will do things by halves.

Mrs. W.—No, the Lord does not do a half work.

If he did a half work when he forgave us our sins, and then did another half work when he sanctified us, that would be but one work. The plan of salvation does not consist in two half works of grace, but in two whole works.

Mr. W.—I do not see why God has to take two hitches at us to get us out of the mire.

Mrs. W.—I would not use such an expression, husband. The work of God is too holy and sacred. I am sure God has a right to form just such a plan to redeem man as pleases him.

Mr. W.—I do not think he has any set plan. If one believes he gets it all at once, then he gets it that way, and if another believes that he gets it by two works, then he gets it by two works. It is just as a man believes.

Mrs. W.—God has always proceeded in all his works according to an established law. His plan is established. He has but one plan, one way to redeem man. He does not save one to the uttermost in one way and another in another way. In the very nature of things he can not give us the experience of the new birth and sanctification at the same time.

Mr. W.—Well, then I do not understand the nature of things, and I am willing to become your pupil and have you teach me the philosophy of this thing, if the tuition is not too high.

Mrs. W.—Freely I have received and freely I give. God can never effect a change in man's heart without a preparation for that change. God can never forgive a man's sins unless the man repents. He must be sorry for his sins; his heart must be touched; the fallow ground must be broken up. God does not and can not forgive a man except of what he repents. He must repent of all his sins before he receives forgiveness. If a man repents of all but one of his sins and will not repent of that one, he will not receive forgiveness of

any; but if he repents of all, then he receives forgiveness of all. Now a sinner repents only of the sins he has committed. He can not repent of anything more because he is not guilty of anything more. The evil that is in the heart of all of us in our childhood is no crime of ours, and we can not repent of it. But we do repent of all the sins we have committed and God forgives them all. Then we are as innocent and guiltless as a little child. We are happy because we are innocent.

Mr. W.—It was just that way with me when I was converted. I repented of all my sins just as you say, and they were all forgiven. I was happy. I loved God. It was the happiest day of my life and many times now I am made to weep when I think of those happy days. They were blessed days. But I did not keep such a free, happy innocence very long. I have doubts and fears, ups and downs, and a sense of guilt until I am not as happy as the day Jesus washed my sins away.

Mrs. W.—I do not doubt but that you were converted, and if you had had the teachings that I am now getting you would have lived free from sin, gone on into the second grace, and been a happy man all these many years. But as you say, you have been committing sin more or less all this time and there can not be innocence where there is transgression.

Mr. W.—You claim, then, that after sins are forgiven and one is born of the Spirit, there is yet an evil in the heart.

Mrs. W.—Such is very plainly taught in the Bible, both by precept and example. It was also taught by many reformers since Bible times. John and Charles Wesley and many others in their day taught justification by faith and sanctification as a work subsequent. The apostles were born of the Spirit before Pentecost, but they yet had an evil principle in their hearts. They had power to do some things before Pentecost; they believed in Jesus and were born of God, yet they strove

to be the greatest, they envied, and they greatly lacked boldness. At Pentecost they were sanctified. The evil was cleansed out of their hearts, and they were filled with the Holy Ghost. Then they preached with great boldness. Power was given unto them, and they did many wonderful things in Jesus' name. That is the experience I need and must have. My sins are all forgiven; I am born of God; but there is an evil nature within me, which I want cleansed away that I may love Jesus with all my heart, and dwell in his blessed fulness.

Mr. W.—Deacon Brown and I were talking a few days ago about sanctification and he said that he believed we grew into sanctification. He says that after we are converted then we are to grow in grace and finally we will become sanctified.

Mrs. W.—Does Deacon Brown profess to be sanctified?

Mr. W.—No, he said he was not sanctified.

Mrs. W.—When was he converted? Have I not heard him testify of his conversion back in the great revival of the sixties?

Mr. W.—Yes, he was converted nearly fifty years ago.

Mrs. W.—He has been converted nearly fifty years and has not grown into sanctification yet. How much longer does he expect it will take him? What progress has he made? Maybe he is like you, he looks back to the day of his conversion as the happiest and best day of his life.

Mr. W.—I know he does that for he told me he would give anything if he could be just as happy as he was when he was converted. Tears came in his eyes as he talked of the good revivals and the blessed times they had in those days. He spoke of how common and humble the ministers were in those days. But he said a great change had come.

Mrs. W.—Thank God! I am just as happy today as

they were in those days and these ministers that are here preaching are just as humble and common as the ministers back in the times Mr. Brown speaks about.

But I must now see about dinner. If it still rains this afternoon I will show you by the Bible that sanctification is a cleansing and not a growth.

Mr. W.—(Talking to himself.) I am sure that woman has got something I have not. She makes me feel that she is right. But I am not going to give in. Just think what my pastor and brethren would think of me! Indeed, I *won't* give in.

CONVERSATION X.

Mrs. Wiseman.—The rain still continues and now we will have an opportunity to finish our talk upon the subject of sanctification. I was to prove to you that sanctification was not obtained by growth. Open your Bible to Ephesians fifth chapter, and read the twenty-fifth and twenty-sixth verses.

Mr. Wiseman.—“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it by the washing of water by the word.” What is the church?

Mrs. W.—The church is God’s saved people. When a man is born again he is in the kingdom of God. The kingdom of God and the church of God are one and the same thing. A church of regenerated people need to be sanctified and this is done by a washing, a cleansing. The evil nature that is in the heart of every child, which causes it to so naturally go into the ways of sin, is cleansed away in sanctification. There are certain chemicals that remove coloring matter from cloth, leaving it white. The blood of Jesus will cleanse the evil from our very nature and make us white. David said, “Purge me with hyssop, and I shall be clean; wash me

and I shall be whiter than snow." It is not a growth that makes us white, it is a cleansing. You may now read John 15:2.

Mr. W.—"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Mrs. W.—You will please notice that he is speaking of a branch in him. It is not a sinner, but a Christian. The fruit-bearing branch which means a converted person, is to be purged, that is, sanctified, that he may bring forth more fruit. Here again we learn that sanctification is a purging. Sanctification changes our natures. The evil nature is taken away and we by the baptism of the Holy Spirit are made partakers of the divine nature.

Mr. W.—Is a regenerated man a saved man?

Mrs. W.—Certainly.

Mr. W.—Suppose he never heard such a doctrine as sanctification and never professed such an experience, if he were to die would he go to heaven? What do your preachers say about this?

Mrs. W.—The preacher said last night that all who died in a justified state and who never heard of sanctification, would go to heaven.

Mr. W.—Why then do we need to be sanctified?

Mrs. W.—That we may keep justified. And not that only, but that we may be more useful to God.

Mr. W.—I heard a holiness preacher say that a man was not saved until he was sanctified. He said that sanctification was the salting or preserving grace.

Mrs. W.—Sanctification is the preserving grace, that is true. It cleanses the heart, making it pure, and keeps it in that state of purity. But the justified man is a saved man.

Mr. W.—The man I heard preaching illustrated it in this way and I thought it quite good. He said that a butcher salted his meat to save or preserve it, and since

sanctification is the salting, therefore man is not saved until he is sanctified.

Mrs. W.—Well now, husband, we kill our own hogs and we salt them, but you know we do not salt them to save them. It is already saved and we salt it to keep it saved; and that is why we need to be sanctified. Sanctification will keep us saved.

Mr. W.—I see, but do you mean to say that a sanctified person will never sin again?

Mrs. W.—No sir, I do not mean to say so much as that. He may sin, but it is the grace wherein he can stand and have dominion over sin if he will. He is full of power and might by the Spirit of God. In a justified (unsanctified) state he is likely to be overcome, but in a sanctified experience he can live a pure life naturally. If he sins it is because he becomes negligent and drifts away from God.

Mr. W.—One of our pastors used to teach that we are sanctified in the hour of death and that none can be sanctified until that hour.

Mrs. W.—But what the says the Scripture? Please read Acts 26:18.

Mr. W.—“To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me.”

Mrs. W.—It is by faith in Jesus that we are sanctified and not by death.

Mr. W.—That is very clear to me.

Mrs. W.—Sanctification is an experience attainable in this life. In fact, it is the real, true Christian life. A person regenerated is a Christian, yet no one is supposed to tarry long in a justified relation to God, but to go on to perfection.

Mr. W.—What do we need to do that we might be sanctified, and what do we get saved from?

Mrs. W.—We have nothing to do but to present our bodies a living sacrifice—simply to dedicate ourselves to God for cleansing and for the infilling of the Holy Spirit, which are received by faith. This cleanses us from the inbred depravity and we are thus sanctified wholly.

Mr. W.—Does a sanctified person ever get angry?

Mrs. W.—His heart is pure and out of the heart are the issues of life, consequently his life will be pure. A sanctified person never gets angry in the sinful or impure sense.

Mr. W.—But you know some things are very provoking in their nature. Now, yesterday when I was trying to get the pig back into the pen, just as I had him up to the gate the dog ran out and scared him, and away he went down the road. Now you do not expect one to keep sweet under such trying circumstances as that, do you?

Mrs. W.—I am not yet sanctified, but the experience will keep us calm amid the most trying circumstances; and oh, my very soul is longing for just such an experience.

Today when the baby turned the ink over on the stand cover I felt a sense of selfish provocation in my heart but the grace of God was sufficient to keep me from uttering a word. But I do long to have this element cleansed from my soul.

Mr. W.—I do not believe in such nonsense. We can never have such an experience in this world. There is no man or woman who does not get mad and speak angrily. I do not profess to more than I have.

Mrs. W.—I expect to gain the experience and I am sure God will help me to live it before you. But it is now time for supper. The rain is over and I desire to go to the meeting tonight.

Will you not go with me tonight? I do wish you would.

Mr. W.—Well, I am not going and you need not ask me. I can find a better way to employ my time.

Mrs. W.—I am sorry to hear you talk so. I have found such peace in my soul. Those meetings are dear to me. I shall pray for you.

Mr. W.—Better look to yourself, and I will do the same.

CONVERSATION XI.

Mrs. Wiseman.—I have good news to tell you to-night, dear husband. *The very God of peace sanctifies me wholly.* My soul is as pure as heaven. I am conscious of a sweet, internal clearness and purity. It is light—beautiful, clear, and bright. Just as heaven is, so is my soul. I would be perfectly at home were I in heaven now.

Mr. Wiseman.—But where are your wings?

Mrs. W.—They are in my soul, and were this body of flesh laid by this moment I would fly straight into the arms of Jesus.

Mr. W.—Why would the Lord keep you here in this world of sin if you had such an experience?

Mrs. W.—For the good of others. The Bible says, “Wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear.” I am ready to lay aside this earthly tabernacle this night and go to him whom my soul loves, but to abide in the flesh may be more needful for you.

Mr. W.—I will tell you, wife, I am all right. You insinuate, now and then, that I am not a Christian, but I tell you I am. Now if you want to go with these religious tramps you may go, but I shall go my way, and if you will not interfere with me I shall be very grateful to you. Those preachers have you excited. You will

soon come to your senses and settle down to the common, ordinary life of men.

Mrs. W.—By the help of my God I will not settle down to a life of more or less sin. I expect to live a holy life and keep Jesus reigning in me. I am glad you are willing for me to do as I wish. I have been wanting to tell you for several days that I am going to be baptized.

Mr. W.—To be baptized! Why, woman, you have been baptized.

Mrs. W.—When was I baptized?

Mr. W.—You were baptized by Bishop L—— in the old Bethel church when only a little girl, so the records say, and I have heard your mother say many a time. Surely you are not going to ignore the faith of your mother and cast reflection on her religion. You will bring down her gray hairs in sorrow.

Mrs. W.—I have a tender regard and great love and respect for my mother, and would be sorry to cause her any grief in her very old days; but she is only human and may have erred, as many others have done. My mother knew no better. Her teachers taught her that she should have her children baptized, but the Bible nowhere teaches any such thing.

Mr. W.—Why, Jesus says plainly, “Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven.”

Mrs. W.—But please tell me where and how this has any reference to baptism. I fail to see that it has any. Our children should be consecrated to God the moment they are born the same as all our possessions. Please tell me what benefits are bestowed upon a child by baptism.

Mr. W.—It places the parents under greater responsibility for the care and training of the child.

Mrs. W.—It can not possibly. Every parent should feel the very greatest possible responsibility for the

training of their child from the moment it is born. I will ask you to give a command in the New Testament to baptize infants, or of an allusion to the same, or one single instance where it was practised.

Mr. W.—I do not know that there is any clear and express command, but the rite has been practised for so long that we feel that it has become an obligation.

Mrs. W.—The long practise of an error does not make it right. Ten thousand years of constant practise by the most conscientious people will not convert an error into truth.

Mr. W.—The Bible speaks of Lydia and her household's being baptized. This is as much as to say that her children were baptized.

Mrs. W.—She may have had no children. Let us examine the record of the instance. In Acts 16: 14, 15, we read of her. She was a tradeswoman—a seller of purple. Her home was in the city of Thyatira. She had gone to Philippi to sell purple when she heard the gospel. Philippi is three hundred miles from Thyatira. If she had small children she must have taken them with her, which is not at all probable. Her household consisted, no doubt, of servants or children old enough to aid her in the selling of purple.

Mr. W.—It seems you will find some way to prove your point, but I will give you another instance in which you will have to admit infants were baptized. The Bible says that the jailer, with all his children from the youngest to the oldest, were baptized.

Mr. W.—Why, husband! I am unmeasurably surprised at you. There is nothing like that said about the baptism of the Philippian jailer.

Mr. W.—I heard our preacher say so only a few days ago. He also said that Paul baptized whole families—the father and mother and children.

Mrs. W.—There is always one way to prove a statement. Let us see what the Bible says. Reading in this

same chapter of Acts, the thirty-third verse says, "And was baptized, he and all his." Now this is all that is said about those who were baptized—just "he and all his." I do not know if it were his wife, his children, or his servants, or all of these. This does not imply that he had young children. Let us see what the next verse says—"And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Not only he, but all his house were capable of *believing in God*. Surely then there were no infants in the household.

Mr. W.—Well, I never noticed that point before, but I know that infants should be baptized.

Mrs. W.—How do you know they should? Can you give me any text in the Bible that says they should?

Mr. W.—I can not call any to mind just now.

Mrs. W.—Tell me what good it does. Does it make them any better?

Mr. W.—I do not think it does. It has never seemed to have much effect on ours.

Mrs. W.—It does not take them to heaven; it does not make them any better—it does no good in any way.

Mr. W.—Well, if it does not do any good of course it can do no harm.

Mrs. W.—Yes, but it does do harm.

Mr. W.—I do not see wherein it can do any harm.

Mrs. W.—It does harm because it deprives a Christian of being Scripturally baptized. You were baptized when an infant. Later in life you say you were converted.

Mr. W.—Indeed I was.

Mrs. W.—Then was the time when you should have been baptized. "Repent and be baptized" is the Bible way. Your infant baptism, which is no baptism at all, prevented your being baptized after you were converted, and consequently, you have never been baptized.

Mr. W.—You are a very bold spoken woman. My

father and mother had me baptized when I was a child and I am sure it is good enough for me.

Mrs. W.—I will give you another way in which infant baptism does harm. In the very performance of the act the minister declares what is false. He says, "I baptize thee," and he does nothing of the kind. Some people even say it regenerates the child. Christ never taught nor practised infant baptism. He commissioned his disciples to go preach his Word, that those who believe and are baptized should be saved. Only believers were to be baptized.

Mr. W.—The parents of children in the Old Testament times had their children circumcised, and it seems to me to have our children baptized in something like that.

Mrs. W.—In the old dispensation the children were Jews because their parents were; but children are not Christians now because their parents are Christians. If they were it would be Scriptural to baptize them as soon as they are born. The apostle Paul tells us plainly that the circumcision of the Old Testament was typical of the regeneration of the heart. It is that act of the Spirit of God that separates from the world. But it is growing late and we had better conclude our talk on this subject tomorrow, so I will say, good night.

Mr. W.—Just a moment. Our preacher said that Paul baptized children, which of course you can not deny. But you would like to get off without saying anything about it.

Mrs. W.—I remember your speaking about that before, but it escaped my mind. Now I ask you to find one place in all the history of Paul where he baptized any children.

Mr. W.—I read not long ago where Paul baptized the children of Stephen.

Mrs. W.—I certainly would advise you, my dear, to make no boast of your Scriptural knowledge. Let me

read you what the Bible says—"And I baptized also the household of Stephanas: besides, I know not whether I baptized any other." 1 Cor. 1:16. Nothing is said about children. It may have been servants or children old enough to be saved. Let me read to you again. Paul says, 1 Cor. 16:15, "Ye know the house of Stephanas, that it is the first fruit of Achaia, and that they have addicted themselves to the ministry of the saints." Those of Stephanas' household were old enough to minister to saints, consequently there were no infants in it.

Mr. W.—It is getting late so we had better retire. Good night.

CONVERSATION XII.

Mr. Wiseman.—I am very much surprised at you, my dear wife, that you are going to be baptized again. That is casting a reproach and insult on the rites practised by our church. It is a pity those preachers ever came to this town, but Satan is doing all he can to destroy the kingdom of God.

Mrs. Wiseman.—I was baptized when an infant which is altogether unscriptural as I proved to you last night. And, besides, I was only sprinkled, and that is also unscriptural. Immersion is the only true mode of baptism.

Mr. W.—What! You do not mean to say that you are going to be immersed? You are certainly losing your mind!

Mrs. W.—My one difficulty heretofore was the same as that of many others who have too much of their own minds. If they would submit more to the mind of Christ and be guided by him, there would not be so much error practised.

Mr. W.—Tell me, please, where you find immersion taught for baptism in the Bible.

Mrs. W.—I will do so with great pleasure; but before I do, let me ask you a question.

Mr. W.—Very well, I am prepared to answer any question on this subject.

Mrs. W.—What is the true signification of baptism?

Mr. W.—Some teach that it is a saving ordinance, but I do not think it is. What do you think?

Mrs. W.—No question, for the moment, what I think about it. Give me a text from the Bible which proves it is not a saving ordinance.

Mr. W.—Well, I know our church does not believe it to be a saving ordinance and I do not believe it either. What do your preachers say about it?

Mrs. W.—Let me read you a few texts. Open your Bible to Mark 16:16—"He that believeth and is baptized shall be saved." What do you think of that?

Mr. W.—Do you believe baptism is a saving ordinance?

Mrs. W.—Let me read you another text. Turn to 1 Pet. 3:21—"The like figure whereunto even baptism doth also now save us." What answer can you give to this?

Mr. W.—I have always been satisfied with my baptism and the way our church teaches it. But tell me, do your preachers teach baptism to be a saving ordinance?

Mrs. W.—Let me read you one more text. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

Mr. W.—I do not think I ever read that text before. Can you tell me what it means and do you believe that baptism, sprinkling, or immersion does really wash away our sins?

Mrs. W.—No, I do not believe it does, and I will tell you why. John says, "Unto him who has washed us from our sins in his own blood."

Mr. W.—The Bible is a strange book. I tell you it isn't for us common people to understand.

Mrs. W.—It is not for any one to understand except by the Spirit of God. But the Holy Spirit will guide us into all truth so that all may know, from the least to the greatest. It is only the blood of Jesus that can cleanse from sin. He is the cleansing Fountain. Salvation is not in water, but in Jesus.

Mr. W.—Well, now we agree, but those texts you read puzzle me.

Mrs. W.—I read again that baptism is not the putting away the filth of the flesh, but the answer of a good conscience toward God. Now if you will listen I will tell you what baptism signifies.

Mr. W.—I will certainly give the best of attention.

Mrs. W.—We, as sinners, in order to get saved must die to sin, self, and the world. We must sever our affections from all. All must be forsaken. Within us there must be a death. Without this there can be no spiritual, heavenly life. We separate ourselves from the world. Of course the world of bystanders can not see that death has taken place in our inner being. They can not see the soul washed from sin by the blood of Jesus. They can not see the soul quickened into life by the Spirit of God. This is all done by the Spirit and blood far out of sight of the literal sense of seeing. But Jesus has instituted an ordinance in his church for us, who are saved by grace, to practise openly so all can see. This ordinance outwardly represents what is done in us. We experience a death and a resurrection in our hearts. Now baptism is used to represent this. We are buried in the water (not a little sprinkled on) which testifies of a death, and then we are raised up out of the watery grave which testifies of the resurrection life in the soul. Baptism is a figurative death and resurrection, or, in other words, a figurative salvation. In 1 Peter from where I read to you, it says, "*The like figure*

whereunto even baptism doth also now save us." In Mark 16:16 it is the believing in Jesus that saves from sin, and the baptism that saves in a figure. In Acts 22:16 it is the washing away of our sins in a figure, by water. There is a real salvation from sin through faith in the blood, and there is a figurative salvation, or an outward work, that all can see, which represents an inward work that the world can not see.

Mr. W.—That is all very beautiful except the immersion. I do not believe in immersion. You said that you would prove by the Bible that immersion was the mode of baptism.

Mrs. W.—The very signification of the ordinance proves it to be a burial. John the Baptist baptized in Jordan, and Jesus was baptized in Jordan. The Ethiopian went down into the water, and Philip baptized him there in the water. Just to have a little water sprinkled on our heads in a meeting-house does not look like being baptized in the manner of our Savior who is our example.

Mr. W.—I have always been taught that any mode would do if you believed that way.

Mrs. W.—But it is not as we believe. We must do what Jesus says and the way he says, or the true meaning will not be expressed. Sprinkling a little water on the head never conveys to the minds of the audience anything of a death and resurrection. The word *baptizo* is used many times in the New Testament and is the only word used to express baptism. The word *louo*, said the preacher last night, was used six times and means to wash the body. The word *nipito*, he said, was used seventeen times and meant to wash the hands, face, and feet. *Rantizo* is found four times, and it means to sprinkle, but is never used in connection with baptism. *Ekkeo* means to pour; *katharizo* means to purify. But those are not used to express baptism.

Mr. W.—Well, I am satisfied with my baptism. I am

not expecting some tramp preachers to change my mind.

Mrs. W.—If you had only heard the scriptures he read on the subject last night it surely would have convinced you, but I have not time to tell you all of them and give you the explanation. However, they have a little book which is published by the Gospel Trumpet Co., Anderson, Indiana, on the ordinance of baptism, which they sell for fifty cents, that thoroughly explains the ordinance. If you will give me the money I will get one.

Mr. W.—Not much! I would not have it in my house. I am not as near converted to the saints as you thought I was.

Mrs. W.—I forgot to tell you that this publishing house puts out a good little work on sanctification which costs only ten cents. I can get one of these, can I not?

Mr. W.—No, indeed; not if it did not cost a cent.

Mrs. W.—The preacher is going to preach on the ordinances of God's house again tonight which I would not miss for a great deal, so I must get ready. Can I not prevail upon you to go with me tonight?

Mr. W.—No, indeed; you can not. We have our class tonight. So you go your way and I will go mine.

Mrs. W.—There are better things than this for us. We ought to go the Bible way.

Mr. W.—You are the cause of all the division. But I do not want to hear any more tonight.

CONVERSATION XIII.

Mrs. Wiseman.—How glad I would be, dear husband, if you enjoyed these meetings as I do. Oh, how sweet the Word of God is to my soul! I can hardly wait for meeting time to come. But now it will soon be time to go. I hope you will have a good time at home. I stepped over to Sister Johnson's a few minutes ago.

Did you know she received the forgiveness of her sins the other evening?

Mr. Wiseman.—Yes, I heard her husband talking about what a great change there had had been in his wife. He seemed to be glad she has joined these people. I think he is a very foolish man and I told him so.

Mrs. W.—You should not discourage him. He requested prayer for himself in the meeting last night. I hope he will get saved tonight. Sister Johnson bought one of those books on the ordinances and she said I could read it first if I wished. I brought it here with me. I thought I would tell you so you would know I did not buy it. I do not want to do anything contrary to your wishes.

Mr. W.—Thank you. I am very glad you have such a regard for my wishes.

Mrs. W.—It is now time that I was off to the meeting. I trust you will have a good time at home. Good-by, until I get back. Sit up for me.

Mr. W.—(Talking to himself.) I feel like I am skating on awfully thin ice. I do not know what to do. That woman is enjoying something I do not enjoy. I only wish I did. But I will not let her know it, indeed I won't; I am too much of a man to yield my position. But I will see if I can find that book she spoke about and if I can, I will read it while she is at meeting. Here it is. It is quite a book indeed for fifty cents. (He reads.)

Well I must say I never read anything like this. It gives Bible proof for every statement. I can not deny it however much I would like to do so. But I will not let my wife know I have read it. But it is the clearest, plainest, and most convincing work on baptism I ever read. I did not know there was so much to be said in favor of immersion. But I will not yield my position no matter how much Bible they give. But if wife wants to be immersed I will not object although I had

intended to do so. I wish our preacher could read this book. I believe that he is coming up the walk now. Come in, glad to see you, Brother Kent. I was just thinking about you.

Mr. Kent.—And what was the nature of your thought, Brother Wiseman? I thought I would step over for a few moments to learn how you are getting along with those saints. I hear your wife is going to be baptized. This reproaches her parents' faith and our beloved church. Can you prevent this in some way?

Mr. W.—You do not know my wife, Brother Kent. When she is convinced that God wants her to do a thing there is not enough men in town to prevent her.

Mr. K.—She is awfully headstrong, I know.

Mr. W.—It is not just that. She is kind to me. She is so submissive in every way to me. She is devoted and so good, and lives such a pure life that I can find no fault. That is what troubles me. If she would do something wrong so I could condemn her, then I would have gained quite an advantage; but she lives right. She is subject to me in everything but her religion. She is decided to go the way she believes God wants her.

Mr. K.—But can you not convince her by the Bible that God does not want her to be baptized?

Mr. W.—I shall be pleased to have you undertake that; I have been undertaking it, and I come out defeated every time. I tell you those saints know more Bible than any people I ever saw. Their literature is nearly all Bible. And they tell me that those preachers that are here now do not take just one text and no more like our preachers do, but they read texts as they go along and prove from the Bible that what they say is true.

Mr. K.—You are not weakening are you, and beginning to lean that way?

Mr. W.—No sir, I am not, and I won't; but I get puzzled. I do not know how to meet all my wife's ar-

guments, and the way she lives troubles me. I sometimes think I am no Christian. If we must live like she lives to be a Christian, I know I am not one.

Mr. K.—You are too thin-skinned, and too much of a baby. I would not let a woman unchristianize me. I would be more of a man than that. Think how long you have been a member of our church and the great good you have done. Now after all this you are not going to say you are not a Christian.

Mr. W.—No sir, I will not, but I get awfully troubled. This literature, too, that is put out by the Gospel Trumpet Company gives more Bible and is the simplest, plainest reading I ever read. Did you ever read *The Gospel Trumpet*?

Mr. K.—Now, I tell you, Brother Wiseman, I see where your trouble is. If you do not stop reading that stuff you will very soon be as crazy as your wife. Why don't you do as I do? That *Trumpet* comes into my home. Your wife sends it, I suppose, and I put them into the stove just as fast as they come, and I advise you to do the same.

Mr. W.—I do sometimes think I will and I tell my wife so, but when I go to do it there is something that will not let me. I fully believe it is my wife's prayers. Now here is a book. I did not intend to have it in my home; but here it is, and I have been reading it all evening. I never read anything like it. It is on baptism. I wish you would read it.

Mr. K.—Indeed, I will not read it. I know what our theologies teach. I am not coming down to where I have to go to such uneducated people for knowledge. And I tell you, you need to be more of a man. Have more backbone.

Mr. W.—Oh, I am not going to give up, nor give in, I am going to stand by my profession, and the church of my parents. But there is a text or two I would like to have you explain to me if you will.

Mr. K.—Well, I do not believe much in talking on the Bible. It is such a book of mysteries that no one can understand it, at least, none but the very best educated.

Mr. W.—Yes, but I remember reading where it says the world by wisdom knows not God, and that he hides spiritual things from the wise and reveals them unto babes. But here is one text that I do want you to give me some light on. It is Mark 16:16. "He that believeth and is baptized shall be saved." It seems from this text that we need to believe before we are baptized, and I was baptized when only an infant, so of course did not believe.

Mr. K.—Well, our higher critics say that the latter part of this chapter, or from verse nine on is not found at all in the original manuscripts, therefore it does not belong in the Bible at all.

Mr. W.—Well, that gives me some consolation. But I read again, in the eighth chapter of Acts and the twelfth verse: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Here comes the believing again before the baptizing. I believe our church is right and I am going to stand by her, live or die, sink or swim, but I am troubled sometimes and I can't help it. Of course, I do not want to miss heaven.

Mr. K.—I warn you against those sainty saints. You listen to their deceptive doctrine, and you will miss heaven.

Mr. W.—It is the Bible that I want explained. You know Peter told the people when they asked what they should do, to repent and be baptized. Here repentance precedes baptism. I did not repent, so there I am puzzled again.

Mr. K.—You are puzzling yourself about too many things. Believe our theologies. They are written by men who knew the Greek. These words of Peter were

used back in the days of the establishing of the church and was all right then; but we do not need to do that way now. This is an age of progress. Time has changed the order of things.

I think I hear your wife coming from the meeting. I will go out this back door and across the lot. It is my nearest way home. Good night, Brother Wiseman, keep your wits.

Mr. W.—Good night, Brother Kent, come again. You have strengthened me very much.

Mrs. W.—I am back again, dear, and oh, such a glorious time we did have. Have you had a pleasant evening? You look worried. I thought I heard you talking to some one as I was coming up the steps.

Mr. W.—It may have been the dog.

Mrs. W.—I would love to tell you about the meeting, but it is late and you look so tired. Be of good cheer. I am as happy as I can be. Good night. I will tell you about the meeting tomorrow, the Lord willing.

CONVERSATION XIV.

Mrs. Wiseman.—Well, I only wish, dear husband, that I could tell you how happy I am this morning. The peace of God is filling my soul. Jesus is so very precious to me. The glories of heaven are falling like the evening dew upon my heart. Oh, I would that all people were as happy as I.

But you are looking worried or troubled. What is the matter? Did you not rest well last night?

Mr. Wiseman.—I rested quite well, thank you. I do not know that I have any trouble particularly. I would not advise you to have uneasiness about me. I will come out all right.

Mrs. W.—There is only one way for us to come out

all right and that is by giving up all to Jesus and following where he leads.

Mr. W.—I did that years ago, but I see you do not have much confidence in my religion. I am going to go my way anyhow.

Mrs. W.—Do you feel perfectly assured that you are a Christian?

Mr. W.—I certainly do. I have belonged to church for forty years.

Mrs. W.—But you will admit that not all are Christians who belong to church.

Mr. W.—Oh, I know that some church-members are not Christians.

Mrs. W.—How do you know that you are not among that class? How do you know that you are a Christian?

Mr. W.—I know I have passed from death unto life because I love the brethren.

Mrs. W.—You do not love Mr. Smith.

Mr. W.—Yes, but you know how he treated me. He beat me out of seven dollars.

Mrs. W.—Yes, but he belongs to the same church with you, and you must love him.

Mr. W.—Well, I don't do it.

Mrs. W.—What assurance have you that you are a Christian then? You do not love your brother.

Mr. W.—I love God, I know.

Mrs. W.—But the Bible says if a man loves God he will keep his word.

Mr. W.—I do keep his Word.

Mrs. W.—The Bible says love your brother, and you hate Mr. Smith.

Mr. W.—He is no brother. He is an enemy.

Mrs. W.—The Bible says, love your enemies.

Mr. W.—Where does the Bible say any such thing?

Mrs. W.—Open your Bible to Matt. 5:44, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them

which despitefully use you." You say Mr. Smith used you despitefully.

Mr. W.—Indeed, he did. You know what he did.

Mrs. W.—The Bible says, love your brother, and pray for them that despitefully use you. Have you prayed for Mr. Smith?

Mr. W.—Indeed, I have not.

Mrs. W.—"If a man love me," Jesus says, "he will keep my words." Here is certain proof that you do not love God. If Mr. Smith was hungry would you give him something to eat?

Mr. W.—Would I? He would starve before I would give him anything.

Mrs. W.—The Bible says, "If thine enemy hunger, feed him." But you say you will not do that.

Mr. W.—No, I will not.

Mrs. W.—Jesus says, "Why do you say, Lord, Lord, and do not the things which I say?" Why do you profess to be a Christian and not do what Jesus says?

Mr. W.—I do not care whether I make a profession or not. You have been trying to get me to backslide ever since those preachers came to town. I do not see where there is any Christianity in that.

Mrs. W.—You can see, my dear, that I have only been giving you the Word of God. I want you to be right.

Mr. W.—You have about put out all the light I had.

Mrs. W.—You may be mistaken in that. It may be like Sam Jones one time said.

Mr. W.—How was that?

Mrs. W.—The people accused Mr. Jones of putting their lights out and he told them, no, he was only taking the bushel off that they might see that their lights were already out.

Mr. W.—Well, I am not going to love Mr. Smith. I would backslide before I would love such a man as he.

Mrs. W.—I want to read you another text.

Mr. W.—I do not know what you would do if it was not for the Bible—and the *Trumpet*.

Mrs. W.—I do not know, either. But listen here a moment, "But whoso keepeth his word, in him verily is the love of God perfected."

Mr. W.—Well now, there is not much of the Bible that I do not keep. I am sure there is no one that obeys it all.

Mrs. W.—I would not be so sure. As for me I have set out to obey every word. Did you ever read the thirteenth chapter of John?

Mr. W.—Of course I have, but I do not remember just what it is.

Mrs. W.—It tells of Jesus' washing the feet of the disciples.

Mr. W.—Oh, yes, he was teaching them the lesson of humility.

Mrs. W.—But he said, "I have given you an example that ye should do as I have done to you."

Mr. W.—You do not expect to practise such a thing, do you?

Mrs. W.—Jesus says, "Ye also ought to wash one another's feet." I told you I had set out to do the whole Word of God.

Mr. W.—Do those saint preachers teach such a doctrine?

Mrs. W.—I think likely they do. They said they were here to preach and practise all the Bible, yet I have not heard them say anything about it.

Mr. W.—Do the saints believe and practise feet-washing?

Mrs. W.—I think they do. I received a letter not long ago from Cousin Jane in which she said they had an ordinance meeting at their place, and she spoke of what a blessing she received while washing her sister's feet.

Mr. W.—I do not know what such an ordinance could signify.

Mrs. W.—It expresses outwardly our true attitude toward each other. "By love serve one another," says the good Book. We are all servants to one another. That is the true experience in our hearts. That is the way we feel. There is, perhaps, no more menial service than washing the feet of another, and Jesus has taken this to express outwardly the true feelings of our heart toward each other. There is nothing we are above doing that we might be a help to our fellow man. I think it is beautiful.

Mr. W.—Well, I do not know. I guess maybe it is all right if people want to do it.

Mrs. W.—Did you know that Cousin Jane's husband had gotten saved?

Mr. W.—Gotten saved! What do you mean? He has been a Christian as long as I have. We joined at the same time.

Mrs. W.—Pardon me, my dear, and he has been about such a one as you and I have been. By reading the *Trumpet* and by the life Cousin Jane lived, he has been brought to see that he had nothing but a cold, dead profession. He repented of his sins; gave up all, and God has forgiven him, and now he is a happy man. Let me read you a few lines he enclosed in Cousin Jane's letter. "I am glad to tell you I am saved. I fought the truth for a long time. Even after I saw it was the truth, the enemy of my soul did not want me to get saved. I was too proud. This was such an humble way I did not want to take it. They all dressed so plain and were so unlike our popular churches, I found it hard indeed to humble myself and take this blessed Bible way. Thank God, he helped me, and now I am saved and happy. Praise the Lord! Our home is a happy home. Jane and I quarrel no more. Our harsh, ugly words are a thing of the past. Such things will do for cold-hearted professors but will not do for real Christians. Oh, I am so glad there is a better way to live!

You remember how ugly I used to get when things did not go as I wanted them to go. Brother Wiseman remembers it, I am sure. Dear man, he wasn't any better than I. But God had mercy on me, and I pray he will show mercy on him. I hope he will get saved soon. I believe he will. You must have lots of patience with him. It is hard for one who has been under the teaching of a 'sin you must religion' so long, to see the truth at once. But like myself, he will see it by and by."

Cousin Jane has been saved for some time and her husband has been all this time being brought to the blessed light of the gospel.

Mr. W.—Yes-um. You will please excuse me now. I have an engagement which I must meet. Good-by.

Mrs. W.—Get home for an early dinner if you can, as we have an afternoon meeting today. Good-by.

CONVERSATION XV.

Mrs. Wiseman.—This afternoon meeting was the very best meeting we have had. Oh, such wonderful truth!

Mr. Wiseman.—What now? haven't we had the Bible all the time?

Mrs. W.—We have had the Bible but it seems like a new book to me. The minister preached on the Oneness of God's people and I never heard such wonderful, beautiful truths. Oh, how blinded are the eyes of many! God in his tender love has opened my eyes to see the beauty and the glory of his kingdom. He has let me see his true Zion—the perfection of beauty. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Mr. W.—We are one in spirit but of course we all have our different beliefs and opinions. Each of us has a right to our own opinions.

Mrs. W.—We must not be placing our opinions upon

Bible meaning. The Holy Spirit is given to us to guide us into all truth. If all God's people had the Holy Spirit and were led by the Spirit, he would guide them into the truth, the whole truth, and nothing but the truth.

Mr. W.—Do you believe that all Christians should believe the same thing and see alike?

Mrs. W.—Yes sir, I do believe it with all my heart.

Mr. W.—Well, I will admit in all our former controversies you have gotten the best of the argument, but you certainly have taken the wrong side now and I will soon convince you.

Mrs. W.—If you give me the Word of God you will find me easy to convince.

Mr. W.—Men are so differently constituted that it never was intended for all people to believe alike, therefore, the Lord has provided different ways for people to worship. If one church does not suit them they can find one that does.

Mrs. W.—Your last remark is too true. People can find a church to suit them no matter what they believe, but God never intended it so. He will save man from his sins and give him his Holy Spirit, and then he is suited, oh, so blessedly suited with the church that Jesus built. Give me one text which upholds division.

Mr. W.—Well, I can do that because I read it just yesterday. It was in Luke. I can find it in a moment. Here it is, Luke 12:51—"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Here Jesus says he came to give division.

Mrs. W.—You do not think the division here spoken of has reference to the different denominations and that Jesus has given them to suit the different beliefs of the people, do you?

Mr. W.—Well, what else could it mean?

Mrs. W.—I am really astonished at you. He has reference to the separation salvation makes from the

world. There is a division between the people of God and the world. If you will read the next two verses you can plainly see.

Mr. W.—Well, I know it is utterly impossible for us all to see alike.

Mrs. W.—It is if we all lean to our own understanding. But if we surrender all to God, if we humble ourselves and in our humiliation let our opinions be taken away, then God will give us his Holy Spirit and he will guide our minds into the Word of God and we will all see it and understand it alike.

Mr. W.—Never! never! That is impossible.

Mrs. W.—It looks so to those who have not the Spirit of God to illuminate their minds but are following their own ways. Men do not treat other books like they do the Bible. They do not set up their opinions about the meaning of the sayings of other books but they take them as they read and, consequently, they are believed alike universally. Two times two are four the world over. Every one believes that. No one puts his opinion upon it. He has no opinion about it. He does not need to have any. He takes it as it reads and believes it. The Bible says, "Whosoever is born of God doth not commit sin." Why not every one believe it? It needs no opinions of men as to its meaning no more than two times two are four. Believe it as it reads. Every man that has the Teacher in his own soul will believe it that way. We can all see alike.

Mr. W.—The apostle Paul and Barnabas were divided. They did not see alike. Now, I guess you will submit.

Mrs. W.—I will submit to the truth. They did not see alike in a certain matter. But was it pertaining to anything doctrinal? It was something altogether outside of the Bible. Barnabas desired to take Mark with them and Paul thought best not to do so. It was not on any of the teachings of Jesus that they differed. When

we hold to different doctrines and different ways in which to worship God so much as to say you can go your way and I will go mine, then we are divided, and the apostle Paul condemns it. Because there was division among some he said they were carnal and walked as men.

Mr. W.—You always have some way to get out; but we know there always have been divisions and there always will be. Our pastor admitted that divisions were evils, but said they were necessary evils.

Mrs. W.—He spoke the truth when he said they are evils, but not so when he said they are necessary evils.

Mr. W.—There need to be different ways so that all men can be reached. Those that one church can not reach can be reached by another.

Mrs. W.—Jesus said, “And I, if I be lifted up . . . will draw all men unto me.” We have to lift up Jesus only; and not some creed. Jesus is the only way. He prayed that we all might be one. Let me read you a few verses from the blessed Bible—“Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; *as* thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” John 17:20, 21. You say that divisions are needed in order that different people may be reached, but instead of reaching them the divisions are causing many to disbelieve in Jesus. If all the professed Christians were really Christians in the oneness of the Father and Son, what a power they would be for Jesus! In unity there is strength.

Mr. W.—That looks very nice, I know, but you know that all Christians can not worship together, because we can not possibly see alike.

Mrs. W.—You keep repeating this and it does look that way to you, no doubt, but you get saved and you will see it differently. Let me read you the next verse—“And the glory which thou gavest me I have given them;

that they may be one, even as we are one." You see the extent of the unity. Let me read you some beautiful lines which I read this morning in the *Missionary Herald*.

Mr. W.—What is the *Missionary Herald*?

Mrs. W.—It is a monthly magazine published by the Gospel Trumpet Co., and is devoted to the interest of foreign missions. It has some soul-stirring articles in it. I wish you would subscribe for it. It is only seventy-five cents a year.

Mr. W.—That would buy me enough tobacco to do me for a month.

Mrs. W.—It is sad that we should place the lusts of the flesh before the cause of God and the good of souls. But let me read you these lines—

*"Father, may they all be one,
Ev'n as thou and I are one,
That thine erring world believe
God's great love sent me to save."*

Oh, how sinful and awful are the divisions made by men! How very dishonoring to God who so loves us! He died for us; he gave us his glory; he gave us his love that we might be one. How can we uphold divisions and love God? As for me, I love my dear Redeemer. I gave my heart wholly to him for him to dwell there in full and perfect control. I know not the creeds of men. Jesus is all to me.

Mr. W.—But do you mean to say that we should all believe alike?

Mrs. W.—Let me read you what the Bible says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing." But, alas, the professed people of God are not doing that. One preacher is saying that sprinkling is the mode of baptism, another, that it is immersion, another, that three

dips is the Bible way, and still another that there is no water baptism at all. One says we must live without sin; another says, we must sin more or less. One says there are two works of grace, another, there are three, another, that there is but one, while another says there is no such a thing as heart-felt religion. Oh, how shameful! It is so dishonoring to the God whom I love. It grieves my very soul. The apostle beseeches them by the name of the Lord Jesus Christ—he who gave his life that all might be one—that they all speak the same thing.

Mr. W.—I never knew before that that was in the Bible—All speak the same thing,—let me see your Bible.

Mrs. W.—Here is yours. You can read it in your Bible.

Mr. W.—“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing.” Well, well, is it possible?

Mrs. W.—Read on.

Mr. W.—“And that there be no divisions among you.”

Mrs. W.—In the margin you will see it says “schisms.”

Mr. W.—What is meant by “schisms”?

Mrs. W.—It means parties or sects, caused by people’s believing different doctrines. But you have not read it all yet.

Mr. W.—“But that ye be perfectly joined together in the same mind and in the same judgment.” Is it possible?

Mrs. W.—Yes, thank God, it is possible. But I must now attend to my household duties, and we will talk more of this later.

Mr. W.—(Speaking to himself.) I never read such before. I thought sure I would have no trouble in confounding her on that subject, but I could not think of anything that was solid and could not be overthrown. I hardly know what to do. I almost believe that she is right, but how can I ever acknowledge it?

CONVERSATION XVI.

Mr. Wiseman.—I am glad you have come in, wife, I have just been reading *The Gospel Trumpet*, and it speaks quite often about this reformation. What is meant by this reformation?

Mrs. Wiseman.—This truth those preachers are preaching and that is being taught by the *Trumpet*, is a reformation. There has been a number of reformations in the Christian world. You are well acquainted with the Lutheran reformation, and you are still better acquainted with the Wesleyan reformation. These were of God. In the Roman Catholic sect there was no light of God, only in a few hearts here and there. God gave Luther some light on his Word and Luther lifted the standard of the Bible up to all the light he had.

Mr. W.—Yes, I understand that, but I am waiting to know about this reformation, as you call it.

Mrs. W.—That is what I am going to tell you. Wesley was given more light on God's Word than Luther had, and he raised the gospel standard up to all the light he had. But he did not have the full light of the gospel. You well know how that reformation has gone. They were once a plain, humble people, but now they are as worldly, proud, and as fashionable as any people.

Mr. W.—It is useless for me to deny facts, but there are some good people among them.

Mrs. W.—Certainly there are, and now God is calling all those good people out; and not only out of the Methodist sect, but every other sect. There are some, no doubt, in every denomination who love God and are living the best they know and God is calling them out. That is what is meant by the voice from heaven, saying, "Come out of her, my people." It is to flee out of Babylon. I am out. Glory to God! My soul is free. It is no

longer under the bands and straps of man, but free to worship God according to the Bible.

Mr. W.—You say God is calling his people out of the different denominations. Is he going to call them into one big sect?

Mrs. W.—No, sir, not into one big sect, but into the church of God, which is no sect.

Mr. W.—All the different denominations are the church of God.

Mrs. W.—In that you are mistaken. They are no part of the church of God.

Mr. W.—Well, I will now acknowledge to you that I had begun to believe pretty much all you have been teaching, and I had been actually thinking something of joining your new church, but I declare this is too much for me.

Mrs. W.—Well, I will try to make it plain to you, the Lord helping me. In the first place, I will say that I have no new church for you to join. If I had a church for you to join, or these preachers or any other man had a church that you could join, that would be a sect. But we have no church. God has a church. He built it himself. Jesus said, "Upon this rock I will build my church." Jesus built a church for himself. It is his, I am a member of it. Thank God!

Mr. W.—Well, tell me how you got in. How can you get into a thing you can not join?

Mrs. W.—How did our children get into our family?

Mr. W.—Why they were born into our family, to be sure.

Mrs. W.—That is just how I got into the church that Jesus built. I was born into it.

Mr. W.—Well, don't you mean when you were converted?

Mrs. W.—Yes, I mean when I was converted only a few days ago.

Mr. W.—Weren't you converted years ago in the Methodist church?

Mrs. W.—No, sir, I was not converted, in the Methodist church. I was converted, and thus I came to be a member of the church of God, but I joined the Methodist church afterward.

Mr. W.—It seems to me I see a faint glimmer of light. Let us talk on.

Mrs. W.—Well, if I had known I need never have joined any church that man has built. It is those man-made churches that separate the people of God. A few are taken into one sect and there taught to believe certain doctrines, and a few taken into another sect and taught doctrines contrary to the others. In the name of common sense, how can they be in harmony with the Bible and teach doctrines contrary to each other?

Mr. W.—I do not say that the churches are just right, but some are nearer right than others. I think our church is the nearest right.

Mrs. W.—The thing that is nearest to the genuine and yet not the genuine, is the worst deception. There is a church not only nearly right, but it is right. Let me read you a description of it. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27. Now let me ask you a question. How many churches is Jesus here talking about?

Mr. W.—Well, he is talking of but one.

Mrs. W.—If he is talking of but one, tell me then which one.

Mr. W.—You know so much Bible, you tell me which one.

Mrs. W.—I will do so with pleasure. Listen: "Christ also loved the church, and gave himself for it." So he is talking about the church that he gave himself for.

Mr. W.—Well, did he not give himself for all the churches?

Mrs. W.—The scripture does not say he loved the churches, and gave himself for *them*; but for *it*—only one.

Mr. W.—May be you can tell which one.

Mrs. W.—Let the Bible inform us. I will read Acts 20: 28. “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” Here we see it was the church of God for which he gave himself.

Mr. W.—Yes, I see, and this brings us back to where we were talking a while ago. I say it is the different denominations that make up the church of God, and you say they are no part of the church of God.

Mrs. W.—Yes, I say they are no part of the church of God. They can not be. While some of God’s children have membership in them, that does not make them a part of the church of God.

Mr. W.—I do not see why it doesn’t.

Mrs. W.—I will show you. We will illustrate it this way first. Nothing can be the church of God or any part of the church of God, that a sinner can get into. Now we will take your church, as you call it. Are there not some in it that are not Christians at all?

Mr. W.—Certainly, there are good and bad in all churches.

Mrs. W.—Do not be too sure of that. There is not a sinner or bad person in the church for which Jesus gave himself. But it is a fact, is it not, that if there are some sinners in your church, it is possible for all to be sinners? I mean to say, if one can be a sinner and be in your church, all could be sinners.

Mr. W.—Yes, I will admit that all could be.

Mrs. W.—Then suppose they all were, what part of the church of God can a church be that has not a Christian in it?

Mr. W.—But there are some Christians in it.

Mrs. W.—But don't you see those Christians do not make it any part of the church of God from the very fact it is something that sinners can get into, and if sinners can get into it, then it is possible that there be nothing in it but sinners, and such a thing can not have any union with the church of God. It would not if they were all Christians. The very fact that they could all be sinners proves it to be no part of the church of God. Now, if your church was something so organized by God that conversion put you into it, and none could get into it but those who are converted, then it would be some part of the church of God.

Mr. W.—It seems I can't get you to understand. It is like the Bible says. The different denominations are the branches of the church of God. It is like a tree or like the human body. There are many branches on the tree, and there are many members in our body, but all belong to the same tree and the same body. Now I think you will surely give it up.

Mrs. W.—I am very glad you brought up those figures of illustration, for by them I will show you the weakness of your logic, and by them will prove to you that your denomination is no part of the church of God. But it is now meeting time, and I must go to meeting. Those meetings are glorious to my soul. It is a heavenly place. I never knew there could be such joy on earth for the human heart. Won't you come and go with me tonight, dear?

Mr. W.—Not tonight. Are there many getting saved?

Mrs. W.—There have been quite a number saved—I think twenty or more.

Mr. W.—How long will these meetings continue?

Mrs. W.—I do not know. We are going to have baptizing next Sunday. Good night. Don't forget where we left off talking. Good night.

Mr. W.—(Talking to himself.) It looked to me like

my illustrations would confound her, but I **am** sure she will tear it all to pieces. She always does. I must be wrong. I know I am not saved. I am nothing but a wretched sinner. I would be afraid to meet God in my present condition. May he have mercy on me.

CONVERSATION XVII.

Mrs. Wiseman.—The meetings are getting better. There were several at the altar last night, and nearly all found the joy of salvation. But we were talking yesterday evening on the branches.

Mr. Wiseman.—Yes; I said the denominations are branches of the church of God, and you said they are no part of the church of God.

Mrs. W.—Let us illustrate it in this way: Our children are born into our family. We are the vine, so to speak, and they are the branches. They are of our blood and life. Now we get into God's family by being "born again." Then he is the vine and we are the branches. Now, suppose a man by the name of Smith should come along and say to our children, "Now, my little Wisemans, I am going to organize a Smith family, and I want you to come and join my family." Two of our children go and join his family. Then a **man** comes by the name of Brown. He says to those left of our children, "Little Wisemans, I am going to organize a Brown family, and I want you to come and join my family." Two more of our children go and join his family. Now two of our children are known as Smith-Wisemans, and two as Brown-Wisemans. Now our children in the Smith and Brown families are members of our family and a branch of us, but are those Smith and Brown organizations a branch in us?

Mr. W.—No; they certainly are not. It is only our children that are in there.

Mrs. W.—So in God's family. We are born into it. We are members of his flesh and of his bone. We are branches in him. We are Christians because we are branches in Christ. Now a man comes along and organizes a Methodist family, or church, and some Christians join it. Then a man organizes a Presbyterian church, and some of God's children join it. They are known as Methodist Christians and Presbyterian Christians. The Christians in those organizations are branches in Christ, but the organizations are not branches.

Mr. W.—I see the point—I see it clearly. Well, well, it is indeed, singular that one can be so blinded as I have been. When a man is converted he is in the church of God and he does not need to join any of the creeds of men. But what does the *Trumpet* mean by saying, "This reformation"?

Mrs. W.—We are now in a reformation. It is the last reformation. There have been other reformations, but they were not a revival of the whole Word of God. The work of God in this reformation is in lifting the standard up to where it was in the morning of this Christian era. The blessed gospel light is now shining in its full strength and beauty and God is gathering his people out of the sects. They are coming into the one fold—the church of God. There are no divisions among them. They are one heart and one soul.

Mr. W.—That looks very good to me now, but, what is going to become of all these churches?

Mrs. W.—They will go on just as they are or will be getting worse. They are going along with the world, and thus they will continue to go.

Mr. W.—But can they not be reformed?

Mrs. W.—What do you mean, the sects?

Mr. W.—Yes; can the sects not be reformed?

Mrs. W.—No, the sects are evils, and you can not reform an evil thing. There are good people in the

sects and these we hope to reform, but not the sects themselves.

Mr. W.—Well, if you are going to reform the good people in the sects, why not stay in there and do it?

Mrs. W.—I myself would not be reformed fully unless I should forsake every evil thing. The sects divide the people of God, therefore they are evil things. Consequently, I must forsake them, else I would be dwelling in known evil.

Mr. W.—Well, I am learning. I see more clearly.

Mrs. W.—We could not reform the good people in sectarianism and leave them there. To reform a man who has been in evil company we must take him out of such company. And the Bible says we are not to be yoked up with those who love the world and do not believe the whole Word of God.

Mr. W.—One of the churches down in the city last week had a moving picture entertainment for the benefit of the young men's base ball club.

Mrs. W.—They will go on with such things as long as time lasts. We are not expecting anything else. But God is calling his people out. That is the work these preachers are engaged in, and I expect to have a part in it. I long to help what little I can in this blessed reform. Oh, how glad I should be could I gather one soul out of the mists and fogs of sectarianism! I intend to devote my life to the cause of God and to do all I can to rescue souls he died to save.

Mr. W.—But you are not a preacher.

Mrs. W.—I know I am not, but there is something we all can do. I shall not sit idle because I am not a preacher.

Mr. W.—When is this meeting going to close?

Mrs. W.—Let me see, this is Saturday. It closes tomorrow night.

Mr. W.—Are you going tonight?

Mrs. W.—Yes, indeed. I do not want to miss a meeting.

Mr. W.—I tell you, my dear, I want you to pray for me. I am not saved. I see I am no Christian. I have been living just like people who do not profess to be Christians. I will go with you to the meeting tonight, and if there is any salvation for me, I am going to have it. May God have mercy on me a sinner. Do you think I can get saved?

Mrs. W.—“Whosoever will may come.” Christ saved the chief of sinners—*he will save you.*

Mr. W.—I surrender all. Let us get our work done early and be off.

CONVERSATION XVIII.

Mr. Wiseman.—Good morning, my dear wife. Praise the Lord, I am saved. I can not tell you how happy I am. Come, let us arise and spend this day for God. The day is dawning, and let us arise and meet God at the altar of prayer. This is the Lord’s day. The little birds are already singing praise to their Maker. Come let us join them. There is music in my soul—and, oh, such music! It is not like anything of earth. It seems to float down from the skies in such purity and sweetness, and makes my soul a living lyre. The Day Star has arisen! light from the great white throne is flooding my inner being. It seems I shall scarcely need the light of the sun. Who would have thought such joys belong to mortal man?

Mrs. Wiseman.—My soul is humbled before God. How can I express the gratitude of my poor heart? The Lord is good. We are saved. Hand in hand we shall journey on to our sweet eternal home. It seems I can see the open portals. I am eager to go. It is heaven here. It is joy beyond expression. But, hus-

band, I want to bring those preachers home with us for dinner, if you do not object.

Mr. W.—I object? No, indeed. Bring everybody.

Mrs. W.—Shall I bring Mr. Smith?

Mr. W.—Yes, yes; all hatred is gone. I love him, and I'll tell him so and prove it to him.

Mrs. W.—This is the last day of the meeting.

Mr. W.—Thank God! I came in at the eleventh hour.

Mrs. W.—They are going to have baptizing this afternoon.

Mr. W.—I will be baptized with you, my dear. Oh, what a blessed privilege of being buried with Christ! Is not that wonderful? Dead to the world! Dead to self! Dead and buried! Resurrected to a new life in Jesus! That is what I have in my soul. That Advent preacher was talking so much about a glorious Millennial reign of Christ. I have Christ in me now, and more glory than he can fancy in his Millennial era. I am reigning with Christ now. Bless his name! My eyes are open and I see things I never saw before. Oh, how blind I have been! But now I see. I tell you, wife, I am going now to serve God with all my heart. Let us be real Bible saints. I mean to go over my possessions and everything that is not needed I am going to sell it and give it to the work of the Lord. We will sell that farm down the creek. In fact, we will dispose of everything but our home here, and put it at work for God.

Mrs. W.—I have a great many things I want to sell. Those rings and bracelets and necklaces, I can not wear any more. My fancy hats, too, and dress, I can sell. I do not want them.

Mr. W.—Yes, we will make a cleaning out of things. We will lay our treasures up in heaven instead of on the earth. I will make all my wrongs right as far as lies in my power.

Mrs. W.—We must start a Sunday-school and prayer-meetings.

Mr. W.—Indeed we must; and we will never be too busy to attend them. Oh, how shamefully I have been living! I have so very seldom had time to attend prayer-meetings. I can remember, however, back forty years ago. I was really converted. I loved the Bible and the prayer-meetings. I tell you there was scarcely anything could keep me home. But I lost that precious love. I have it again, thank God, and better and brighter than ever before; and now I am going to abide in it. We will never miss a prayer-meeting unless we are too sick to go. Nothing else shall ever hinder us. I tell you, wife, we will make the rest of our lives count for God all we can. I wish all the world were as happy as I am this morning.

Mrs. W.—They could be if they would come to Jesus and be saved. But we are now ready for our morning worship and breakfast, then we shall need to hurry and get ready for meeting and the baptizing.

Mr. W.—I feel more like praising God than I do eating, but I suppose God would have us care for the bodies which are the temple of the soul. Tomorrow I want you to go with me over to our pastor's, and I am going to have my name taken off the class book. My name is in heaven, and that is enough for me.

CONVERSATION XIX.

Mr. Wiseman.—One week ago tonight I was born into the kingdom of God. This has been a glorious week to me. My tongue can never tell the joy I find in God. Oh, what if I had missed this blessed salvation! But, dear wife, there are those all around us who are lost in sin. We must do all we can to rescue them.

Mrs. Wiseman.—Yes, we will make the remainder of

our lives count for God as much as possible. Well, we are saved and have been baptized. I am sanctified wholly. Do you not realize you have need of a deeper work in your heart?

Mr. W.—For the last two days my soul has been crying within me for more of the fulness of God. There seems to be a mist that prevents me from seeing his face clearly. I feel the need of a pureness which I do not possess. When can I be sanctified?

Mrs. W.—God is always ready to do for us what is needed when we come to him in a right way.

Mr. W.—Can I not come to him in a right way tonight? I feel the need of a soul-cleansing. My heart is hungering for God. I can never rest until I am as pure as he. I can never be satisfied until I am fully in God and he in me, and to be thus I know I must be pure.

Mrs. W.—Are you ready to kneel in the presence of God and ask him to sanctify you wholly?

Mr. W.—I am only eager to do so.

Mrs. W.—Then let us kneel in prayer and you ask God for what your soul needs.

Mr. W.—O God, thou hast forgiven my sins. Thou hast washed them away through the blood of thy Son. Thou hast brought me into thy kingdom. I am thy child. But there is depravity in my nature. There is impurity within. O God, create in me a clean heart. I am fully given to thee. All my earthly possessions I give to thee. They are no longer mine, but thine, to be used for thy glory. My poor life and my all I lay at thy feet to be thine from this time forever. They are no longer mine—not for one moment. I give up all to thee. Not one thing, O God, I withhold from thee. I dedicate to thee this body and this soul. The energy of my body and my soul is yielded to thee. O God, I pray thee to send the holy fire. Baptize me with thy Holy Spirit. Thou hast said that thou art more

willing to give the Holy Spirit to them that ask thee than parents are to give good gifts unto their children. I am willing to give good gifts to my children, and I believe thou art willing to give me the Holy Spirit, and I believe thou dost do it.

Glory to God! dear wife, I am sanctified! God fills me with his fulness. My heart is pure. God makes it his throne. My soul is full of light. How awful is the presence of God! This is the gate of heaven.

Mrs. W.—God is good to redeem us and bring us into such sweet fellowship with heaven. Now we will walk with God. Our sun of life is low in the western sky, but until it sets let us serve God in holiness. We will walk above the world in spotless purity. We will hold communion with God as we journey on toward the setting sun.

Mr. W.—Who would have thought that such joy belongs to the poor soul of man? I am full of joy. I do not believe this home of clay could bear any more. Its very walls seem to tremble beneath the weight of glory that fills my soul. Oh, that I could fly away and be with him whom my soul loves!

Mrs. W.—We soon shall be. There is one thing more I feel like we should do.

Mr. W.—I think I know what that is. I have been feeling for some time that I want my name off the sect class book. We are in the church of God—the pure, spotless, holy, unblemished church of God—and our names are written in the book of life in heaven. That is enough for me. Here comes the preacher now. I am sure God has sent him. We shall have him take our names off his book.

Come in. Good evening, Mr. Kent.

Mr. Kent.—Good evening, Brother and Sister Wiseman. I was just passing your way and thought I would call for a moment.

Mr. W.—Very glad to have you come. We were thinking of going over to see you.

Mr. K.—Ah, indeed. Well, those saint preachers, I hear have left town.

Mr. W.—Yes, sir, they have been gone nearly a week, but their work still remains. I am saved and sanctified and have been baptized.

Mr. K.—I am sorry you have allowed those tramp preachers to deceive you so. I thought you had a wiser head than that.

Mr. W.—It is not at all profitable to discuss that matter. I only wish I had found this blessed way sooner. If you only knew what I know you would envy rather than pity me. I was coming over to ask you to take our names off your church book. We desire to abide in the church of God alone.

Mr. K.—May I ask you what you believe?

Mr. W.—We believe all the Bible, and expect to practise it.

Mr. K.—You believe in holiness and divine healing and feet-washing, I understand.

Mr. W.—Yes, sir, these blessed doctrines are in the Bible.

Mr. K.—Now, brother, I can take my Bible and explain away every text referring to those doctrines.

Mr. W.—There is where the difficulty lies. You would explain away these things rather than believe and obey them; but we also believe in coming out of sects.

Mr. K.—Well, you will have no trouble to get your name off our book. We would not have a member that believes such nonsense. When you get over these fanatical notions we will welcome you back.

Mr. W.—Thank you! but I would not advise you to cherish any hope of ever seeing us back. We are out to walk with God, and have come out of the sect to return no more.

Mr. K.—I must say that caps the climax! However I see you are determined; but, brother, you go be-

yond all reason and common sense. I fear the enemy has used those holiness preachers to deceive you.

Mr. W.—I am just getting out of deception into the blazing light of the gospel. Praise the Lord!

Mr. K.—You should be more considerate. It is a fearful thing for a person to make such solemn obligations in the presence of God as you did when you joined our church and then break them as you have done.

Mr. W.—Jesus Christ came into this world to save his people from their sins. But the Jews who had been the people of God, had wandered far from the teachings of his Word and were following their own traditions and when Christ came they rejected him. Although the law ends with the death of Christ upon the cross, yet many of the Jews continued in their old traditions but God no longer recognizes them as his children. When Paul received the light and experience of salvation he broke away from his former religious obligations and traditions and the Lord honored him in his course of procedure. In like manner he will sanction what I am doing.

Mr. K.—It is preposterous! I am indignant. Beware, lest the Lord strike you dead for your unqualified insinuations. Your name will remain where it is. I have no authority to take it off the church book after your having so solemnly obligated yourself to be true to the church and its godly principles.

Mr. W.—Our names are written in heaven (Heb. 12:23; Luke 10:20). And the Word of God says, "And ye are complete in him, which is the head of all principality and power." Col. 2:10.

Mr. K.—Come, now, Mr. Wiseman, you are capable of exercising greater wisdom than you now manifest by your words and actions. Take ample time for consideration. You are somewhat heated and excited, and when you are in a more reflective mood these matters will appear in an entirely different presentation.

Mr. W.—I have had all the time for consideration that I need, and have made my decisions in accordance with the Word of God, and my soul is filled with his burning love.

Mr. K.—It is evident that you are actuated and influenced by a wrong spirit, or you would never leave the church which for so many years you have learned to love.

Mr. W.—I have not left the church, but just gotten into it. It is the one for which Jesus gave his life. It is the church of God. See Acts 20:28. I was born into it by a spiritual birth. It is the sect to which I belonged, which you call a church, that I am now free from, and from which I am endeavoring to sever the last chord of connection by having my name removed from the list.

Mr. K.—Brother, you know that in order to comply with your request it will be necessary to have it acted upon by conference. Our conference does not meet for several weeks yet, and it will be necessary for you and your wife to be present to state your case before the conference committee. By the time it convenes you will have had ample time to consider and reconsider many things that have been disturbing your mind of late.

Mr. W.—Praise God for freedom! He satisfies my soul and has loosed me from the binding influences which hindered me from properly serving him. No, I shall not attend your conference in order to get out of your church. I am already out of it.

Mr. K.—And you seem to be so persistent in the matter, I would advise you to permit me to give you a church letter which will enable you to go elsewhere and be received in full fellowship.

Mr. W.—With all due respect to you I must decline the offer. I am now in full fellowship with every child of God on the face of the earth, and am a branch in the true vine, and your letter would be of no use

whatever to me. To whom would I present it? I could not present it to the Lord who is the head of the church, because getting salvation placed me in the church, and I have been a member in full fellowship ever since. I am sure the preachers would not accept the letter as evidence of my legibility to membership, so you need not go to the trouble of preparing a letter for me.

Mr. K.—Now, Brother Wiseman, see here: Perhaps you did not know that our church has been considering the matter of making you a deacon in the church, whereby you will be more useful and influential.

Mr. W.—Thank you for the proposed honor, but these things do not move me.

Mr. K.—But here is one thing that I am sure you will appreciate, and that is, you and your wife have always been the main pillars in the church and considered to be the most spiritual members. Remain with us, brother, and let your light shine.

Mr. W.—If we were the most spiritual of your members, God pity the rest of them! The fact is we have not been saved for nearly forty years. We lost out spiritually many years ago, under the influence of your “sin-you-must” teaching. But now we are saved from sin and kept by the power of God ready for the coming of the Lord in judgment at any time. We only wish that you might be able to comprehend the truth and enjoy the blessings of full salvation.

Mr. K.—Those preachers ought to be stoned out of the country.

Mr. W.—Yes, that is the way the Pharisees felt about Stephen when they stoned him to death.

Mr. K.—Well, I see that it is no use to waste words with you. Good-by.

Mr. W.—Good-by. I shall remember you in prayer, and I trust that you will not continue to fight the truth and finally lose your soul.

Mrs. W.—These are some of the sad things we have to meet, but we shall continue to pray for his salvation as long as there is hope. It is too bad that such people are so blind spiritually.

Mr. W.—You remember, wife, how blind I was to the truth, and how self-willed; but God answered your prayers and saved me, so let us not become discouraged nor weary in well-doing. I feel strong in the faith and valiant for the truth. I have something else to tell you.

Mrs. W.—What is it?—anything serious?

Mr. W.—Somehow I have such a great love for Mr. Smith for whom I had such hatred before.

Mrs. W.—Well, you know Jesus says we are to love our enemies.

Mr. W.—The Lord surely put the love in my heart, and he has taken out all hatred. Oh, I am so happy! It has come to my mind that I must straighten up my wrong doings. I intend to go as soon as possible, confess my wrongs to widow Perkins about that cow, and pay her the ten dollars I beat her out of, and I think I shall add about twenty dollars more to it for her benefit.

Mrs. W.—I am sure it will please her and the Lord, too.

Mr. W.—Then, there is the man who rented the farm, and I raised the rent on him. I think I shall make my acknowledgements to him and make him a present of the entire barley crop, which will more than make up for the loss. I also remember the horse trade, the hogs, and many other things, all of which must be adjusted at the earliest possible convenience.

Well, well—saved, sanctified, baptized, out of the sect, in the church of God—it is wonderful and marvelous! This is more like heaven than any idea I ever had of heaven.

Mrs. W.—This is far better than our poor tongues can tell. But it is still better on before. If we daily

draw near to God the glory will increase. This we shall do. We shall be fervent in spirit, we shall pray without ceasing, we shall live alone to God, and go on up the holy way in glorious triumph over sin and the world; and some day—some blessed day—this house of clay will fall and the angels will bear us away to our sweet, eternal home.

Mr. W.—There we shall be forever with our dear Lord and all the ransomed church of God. Amen.

*A few more days to watch and wait,
Our Savior's face to see;
A few more days and then the gate
Will ope for you and me.*

*Until that time we'll sing his praise,
Who bought us with his blood;
And then when ended are our days,
We'll go to be with God.*

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